

GRAMMAR
OF
THE P A Š T Ō
OR

LANGUAGE OF THE AFGHĀNS,



COMPARED

WITH THE ĪRĀNĪAN AND NORTH-INDIAN IDIOMS

BY

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TO HIS EXCELLENCY

DR. B. VON DORN,

IMPERIAL RUSSIAN COUNSELLOR OF STATE, ETC. ETC. ETC.

THE INGENIOUS PIONEER OF PAŠTŌ STUDIES IN EUROPE,

THIS WORK

IS RESPECTFULLY DEDICATED

BY

HIS MOST OBEDIENT SERVANT



E. TRUMPP.

PREFACE.

In offering this work to the public I need not apologize for bringing out a new Grammar of the Paṣtō; for every body conversant with this branch of literature is quite aware, that this is as yet by no means a superfluous task. Without disparaging the merits of my predecessors on this field of labour I may be allowed to state, that I have independently of them followed my own course and subjected the Paṣtō to a searching intercomparative examination, in order to elucidate its grammatical formation and structure and at the same time to assign to it its proper place in the family of languages. I trust, that my researches may prove to some extent useful to the student and that others may thereby be moved to turn their studies to this field, in which there is still ample space for the cooperation of others. What we stand most in need of are critically sifted texts, not mere reprints of manuscripts with all the blunders of the copyists. A good edition of the Dīvān of Rah'mān, Xuš'hāl, H'amīd etc., of the Paṣtō translation of the Anvārī Suhailī (Kalīlah ō Damanah), the Tārīḫ-i murassaḥ etc. would be most heartily welcomed by all, who take an interest in Paṣtō studies. But the editors of such works should not consider it beneath their dignity to add explanations of difficult or rare words: for our Paṣtō lexicography has only commenced as yet and not every body has the advantage of consulting learned natives.

The pronunciation, put down in this Grammar, I believe on the whole to be correct; I have heard with own ears the Paštō spoken by the Afghāns and I have paid the greatest attention to the sounds and frequently inquired from learned men in Peshawer and Lahore, whenever I was doubtful; but it is possible, that I may have erred in this or that point.

Most of the quotations inserted in this Grammar are taken from Raverty's *Gulshan-i Rōh* and Dr. Dorn's *Chrestomathy of the Pushtū or Afghān Language* (St. Petersburg 1847), as it was my intention to illustrate the grammatical rules, as far as possible, by examples drawn from such works, as are generally accessible; quotations from Mss. have therefore been introduced only sparingly.

My best thanks are due to the Imperial Academy of Vienna, which encouraged me to publish this Grammar by offering to defray a part of the printing expenses and to the Supreme Government of India, which liberally subscribed for a number of copies.

Tübingen, 16th Jan. 1873.

E. Trumpp.

Contents.

Introduction.

page.

I. Section. The Paštō system of sounds.

| | | |
|----|--|----|
| 1. | The Paštō Alphabet. §. 1. | 1 |
| 2. | The Paštō consonants. §. 2—6. | 5 |
| | Accumulation and transposition of letters. §. 7. | 19 |
| 3. | The Paštō vowel-system §. 8. | 20 |

II. Section. The formation of themes in Paštō.

| | | |
|------|--|----|
| I. | The terminations of nouns. | 28 |
| | A. Masculine nouns. §. 9.. . . . | 28 |
| | B. Feminine nouns. §. 10.. . . . | 32 |
| II. | Primary themes derived directly from verbal roots. §. 11—18. | 34 |
| III. | Secondary themes. | 40 |
| | A. Abstract nouns. §. 19—24. | 40 |
| | B. Appellatives and adjectives. §. 25—34.. . . . | 45 |
| IV. | Formation of Diminutives. §. 35—37. | 49 |
| V. | Composition of nouns. §. 38. | 52 |
| VI. | Formation of the gender. §. 39. | 55 |

III. Section. Flexion of the noun.

| | | |
|------|---|-----|
| I. | Formation of the Plural. §. 41.. . . . | 59 |
| | A. Formation of the Plural of masc. nouns. §. 42—50.. . | 60 |
| | B. Formation of the Plural of fem. nouns. §. 51—58 . . | 68 |
| II. | Formation of the Formative Sing. and Plural. | 77 |
| | 1. Formative of the Singular. §. 60—61. | 77 |
| | 2. Formative of the Plural. §. 62—64. | 79 |
| III. | Formation of cases. §. 65. | 84 |
| | Survey of the declensional process. §. 67—83 | 91 |
| | The Adjective and its flexion. §. 84. | 106 |
| | 1. adjectives ending in a consonant. §. 85—86.. . . . | 106 |
| | 2. adjectives ending in ai. §. 87. | 111 |
| | 3. adjectives ending in ā. §. 88. | 115 |
| | 4. adjectives ending in ō §. 89. | 116 |
| | 5. adjectives ending in aḥ. §. 90. | 116 |
| | 6. adjectives ending in e. §. 91. | 118 |
| | 7. adjectives ending in ī, ū, au. §. 92. | 118 |
| | Comparison of adjectives. §. 93. | 120 |

IV. Section. The Numerals.

| | | |
|----|--------------------------------------|-----|
| 1. | Cardinal numbers. §. 94. | 122 |
| 2. | Ordinal numbers. §. 95. | 128 |
| 3. | Distributive numbers. §. 96. | 130 |

| | |
|--|--------------|
| 4. Multiplicative numbers. §. 97. | page. 130 |
| 5. Fractional numbers. §. 98. | 132 |
| V. Section. Pronouns. | |
| I. Personal pronouns. §. 99—101. | 133 |
| Pronominal suffixes. §. 102. | 138 |
| II. Demonstrative pronouns. §. 103—107. | 141 |
| III. Relative pronoun. §. 108. | 147 |
| IV. The reflexive pronominal adjective خيل. §. 109. | 148 |
| V. Interrogative pronouns. §. 110—111. | 149 |
| VI. Correlative pronouns. §. 112. | 152 |
| VII. Indefinite pronouns. §. 113—114. | 154 |
| VIII. Pronominal adjectives. §. 115. | 163 |
| VI. Section. The Verb. | |
| I. Formation of the verbal themes. §. 116—118. | 164 |
| Verbal prefixes. §. 119. | 170 |
| II. Formation of the Imperative. §. 120. | 173 |
| A. The Imperative of intrans. verbs. §. 121—123. | 173 |
| The Imperative prefix و. §. 124. | 179 |
| B. The Imperative of trans. verbs. §. 125—127. | 181 |
| The Imperative prefix و. §. 128. | 188 |
| C. The Imperative of causal verbs. §. 129. | 189 |
| III. The formation of the tenses and moods. | 191 |
| A. Tenses and moods derived from the Imperative | 191 |
| 1. The Present. §. 131. | 191 |
| 2. The Subjunctive Present. §. 132. | 193 |
| 3. The Future. §. 133. | 194 |
| B. Tenses and moods formed by means of the participle preterite. §. 134. | 197 |
| a. Intrans. verbs. | 198 |
| 1. The Imperfect. §. 135. | 198 |
| Formation of the participle preterite. §. 136. | 202 |
| 2. The habitual Imperfect. §. 137. | 205 |
| 3. The Conditional (Optative) of the Imperfect. §. 138. | 206 |
| 4. The Aorist. §. 139. | 207 |
| 5. The habitual Aorist. §. 140. | 209 |
| b. Trans. and causal verbs. | 210 |
| 1. The Imperfect. §. 142. | 210 |
| Formation of the participle past. §. 143. | 211 |
| 2. The habitual Imperfect. §. 144. | 218 |
| 3. The Conditional (Optative). §. 145. | 218 |
| 4. The Aorist. §. 146. | 219 |
| 5. The habitual Aorist. §. 147. | 221 |
| c. Tenses and moods, formed by means of the participle perfect and the auxiliary „to be“. | 221 |
| I. Intrans. verbs. | 222 |
| 1. The Perfect. §. 149. | 222 |
| 2. The Subjunctive of the Perfect. §. 150. | 223 |

| | |
|---|-------|
| | page. |
| 3. The Pluperfect. §. 151. | 223 |
| 4. The Subjunctive of the Pluperfect. §. 152. | 224 |
| 5. The Conditional of the Pluperfect. §. 153. | 224 |
| 6. The past Future. §. 154. | 225 |
| II. Trans. and causal verbs. §. 155. | 225 |
| 1. The Perfect. §. 156. | 226 |
| 2. The Subjunctive of the Perfect. §. 157. | 226 |
| 3. The Pluperfect. §. 158. | 227 |
| 4. The Subjunctive of the Pluperfect. §. 159. | 227 |
| 5. The Conditional of the Pluperfect. §. 160. | 228 |
| 6. The past Future. §. 161. | 228 |
| IV. The auxiliary verbs. | 229 |
| I. The auxiliary verb „to be“. §. 162. | 229 |
| II. The auxiliary verb شَوَّل. §. 163. | 236 |
| III. The auxiliary كَيِّدَل. §. 164. | 246 |
| IV. The auxiliary كَمَرَل. §. 165. | 248 |
| V. The auxiliary كَوَّل. §. 166. | 255 |
| V. The verb compounded with شَوَّل, to be able. §. 169. | 260 |
| VI. The Passive voice. §. 170. | 277 |
| The position of the negative adverbs مَ and نَ with the verb. §. 171. | 273 |
| VII. Section. Adverbs, prepositions, postpositons, conjunctions, interjections. | |
| I. The adverb. §. 172—173. | 276 |
| II. Prepositions and postpositons. §. 174. | 281 |
| III. Conjunctions. §. 175—176. | 298 |
| IV. Interjections. §. 177. | 303 |

Syntax.

I. Analytical part.

| | |
|--|-----|
| I. The noun. | 305 |
| 1. On the noun generally. §. 178. | 305 |
| 2. On the use of the gender. §. 179. | 306 |
| 3. On the use of number. §. 180. | 307 |
| 4. On the use of the cases. | 308 |
| a. The Nominative. §. 181. | 308 |
| b. The Accusative. §. 182. | 311 |
| c. The Instrumental. §. 183. | 312 |
| d. The Genitive. §. 184. | 312 |
| e. The Dative. §. 185. | 315 |
| f. The Vocative. §. 186. | 317 |
| II. Comparison of (adjectives and of) whole sentences. §. 187. | 317 |
| III. Construction of the Numerals. §. 188. | 318 |
| IV. Use of the pronouns. §. 189. | 320 |
| V. The verb. | 325 |

| | page. |
|---|-------|
| 1. The Infinitive and its construction. §. 190. | 325 |
| 2. Use of the participles. §. 191. | 328 |
| 3. The Imperative. §. 192. | 329 |
| 4. The Present. §. 193. | 330 |
| 5. The Subjunctive of the Present. §. 194. | 331 |
| 6. The Future. §. 195. | 334 |
| 7. The Imperfect. §. 196. | 335 |
| 8. The habitual Imperfect. §. 197. | 336 |
| 9. The Conditional or Optative of the Imperfect. §. 198. | 336 |
| 10. The Aorist. §. 199. | 338 |
| 11. The habitual Aorist. §. 200. | 339 |
| 12. The Perfect. §. 201. | 339 |
| 13. The Subjunctive of the Perfect. §. 202. | 340 |
| 14. The Pluperfect. §. 203. | 340 |
| 15. The Subjunctive of the Pluperfect. §. 204. | 341 |
| 16. The Conditional (Optative) of the Pluperfect. §. 205. | 341 |
| 17. The past Future. §. 206. | 342 |
| II. Synthetical part. | |
| I. The simple sentence. §. 207. | 343 |
| Concord of subject and predicate. §. 208. | 344 |
| Enlargement of the simple sentence by a near and remote object. §. 209. | 346 |
| Enlargement of the simple sentence by a nearer definition of the verb as predicate. §. 210. | 348 |
| II. The compound sentence. | 348 |
| A. Coordination of sentences. §. 211. | 349 |
| Contraction of coordinate sentences into one. §. 212. | 349 |
| Concord of subject and predicate in a contracted sentence. §. 213. | 350 |
| B. Subordination of sentences. §. 214. | 351 |
| 1. by Conjunctions. §. 215. | 352 |
| Conditional sentences. §. 216. | 353 |
| Elliptical conditional sentences. §. 217. | 357 |
| 2. by the relative pronoun and adverbs. §. 218. | 359 |
| Abbreviation of subordinate sentences. §. 219. | 359 |
| Oratio directa. §. 220. | 360 |
| Interrogative sentences. §. 221. | 361 |
| Ellipsis. §. 222. | 361 |
| Appendix I. The Calendar of the Afghāns. | 363 |
| Appendix II. Survey of the conjugation of the Paṣtō verbs. | 366 |
| I. Intrans. verb ending in <i>āl</i> | 366 |
| II. Intrans. verb ending in <i>ēd-āl</i> | 372 |
| III. Trans. verb ending in <i>āl</i> | 383 |
| IV. Causal verb ending in <i>-av-āl</i> | 389 |
| V. The Passive. | 397 |
| VI. The defective verb <i>تځل</i> , to go. | 406 |
| VII. The defective verb <i>راځل</i> , to come. | 410 |

Introduction.

On the origin and relationship of the Paṣtō.

We hope that the time is passed for ever, when the Paṣtō was classified under the Semitic languages and that such assertions will in future only be looked upon as a curiosity. For the Paṣtō does not contain a single Hebrew word, and the substantive **اور** ōr, fire, which was identified with the Hebrew **אור**, light, is derived from the Zend ātar (Nom. ātarsh, thence Pārsī ātash and modern Persian **آتش**).*)

But if it is agreed on all hands, that the Paṣtō belongs to the Indo-germanic family of languages, the further question is, if it is to be classified with the Zend family or with the Indo-Ārian stock?

Hitherto those, whose judgement has a great weight in deciding questions of this kind, ascribed the Paṣtō unhesitatingly to the Zend-family; so the learned Prof. Frederic Müller in his fine remarks on the Paṣtō sounds.**) We quite agree with him,

*) Arabic words, used in the Paṣtō, prove nothing, as little as in Persian.

**) Ueber die Sprache der Afghānen. Wien 1862.

that the palatal sibilants ङ, ञ, फ़ can only have had their origin from the Zend (cf. §. 3 of this Grammar), that the change of the Sanskrit क् to ङ and ञ in Paṣtō can only be explained by the medium of the Zend and that in the pronouns and numerals many forms receive their only light from the Zend. But on the other hand it must not be forgotten, that the Paṣtō has preserved the whole cerebral row (of course with exception of the aspirates) of the Indian Prākṛit tongues, that a very large stock of pure Paṣtō words is directly derived from the adjoining Prākṛit idioms (chiefly the Sindhī, less the Panjābī), that the whole formation of the declensional and conjugational process bears the closest analogy to the Sindhī, that the whole structure of the Paṣtō active and causal verbs in the past tenses fully coincides with and can only be explained from the Sindhī, as shown in this Grammar.*) The Paṣtō however is by no means a Prākṛit idiom, like the Sindhī, Panjābī etc., but an old independent language, forming the first transition from the Indo-Ārian to the Īrānian family and therefore participating of the characteristics of both, but still with predominant Prākṛit features. This is also fully borne out by the geographical position of the Paṣtō between the Indian and Īrānian idioms.

Lassen already has proved**), that the *Πάκρυες* of Herodotus are in all likelihood the forefathers of our modern Afghāns. He puts down in this map of Ancient India the country of *Πακρυϊκή* in the Sulaimānī range of mountains, where no doubt the ancient seat of the Afghāns is to be sought, as they are frequently called thence Sulaimānīs (by the Arabs). But the ancient *Πακρυϊκή* is not to be restricted to this mountain range alone but must

*) This affinity of the Paṣtō to the modern Indian Prākṛit idioms is already recognised by Dr. Dorn in his learned „Grammatical remarks on the Pushtō“.

**) Indische Antiquitäten I, p. 428 sqq.

have extended more westwards, including the ancient Arachosia; for according to some old traditions of the Afghāns they were originally settled (or at least a portion of them) in a country called Ghōr (غور)* which must be sought eastward of Herāt and north-west of Ghaznī. This would account for the fact, that Sul-tān Mahmūd Ghāzī (A. D. 1010.) could subdue a portion of the Afghāns, whereas those dwelling in the (Sulaimānī) mountains remained rebellious (see: Dorn, Niamat Ullah, history of the Afghāns, Annotations p. 76). So much is certain, that at the time of Amīr Nāsir Ud-dīn Sabuktaghīn of Ghaznī (about A. D. 962) the Afghāns were already settled in the districts of Qandahār and Ghaznī; their migration to the north did not take place before the latter half of the 14th century and the conquest of Swāt by the Yusufzais in A. D. 1413—1424.

The Afghāns appear, as early as history mentions them, as a distinct nation, divided into many tribes or clans which are often at war against each other, but comprehended under one common national name.

The name 'Afghān' or 'Avghān' (أَفْغَان, أَوْغَان**) is according to a tradition of the Afghāns themselves that of the son of Ermia, son of Tālūt (Saul), king of Israēl; ***) for the Afghāns pretend to be descended from Yaʿqūb (Jacob, the Patriarch).†) The

* غور is apparently an appellative, 'a mountainous country' (now غور); this accounts for the different Ghōrs mentioned. Elphinstone (Caubul, p. 153, note) mentions also another Ghōr, east of Furrah.

** Also spelled أَفْغَانَة.

*** Dorn, Niamat Ullah, p. 23.

† Compare Gulsh. II, p. 64, 3:

دَ يَعْقُوبَ قَوْمَ وَ تَبَارِئِي

„They are the tribe and race of Yaʿqūb.“

The whole pedigree is exhibited in Dorn's Niamat Ullah, p. 37, and totally irreconcilable with the Biblical accounts.

name „Pathān,” which they bear chiefly in India, they account for in the following way. The Afghān Malik, called Qais, went to Medīnah to see and hear the Prophet, invited by a letter from Khālid. The Prophet gave to this personage the name of Abd-ur-rashīd and on account of his bravery in the battle against the Koraishites he said, „that the attachment (of the Afghāns) to the faith would be in strength like the wood, upon which they lay the keel, when constructing a ship“, which wood the seamen call ‘Pathān’; on this account he conferred upon Abd-ur-rashīd the title of ‘Pathān’ also. *)

Though the tradition of a people deserves all attention, yet we must state, that the derivation of the name of ‘Afghān’ from a supposed son of Ermia, called ‘Afghān’ or ‘Afghānah’, **) is without any foundation whatever and a mere fiction, and with it we must also declare the whole story of their Jewish descent, based on this very name, a wilful invention, made with no other object but to vindicate some noble origin to the Afghān race; their own language totally contradicts their claims of a Jewish descent, of which the inventors of this myth were not aware. ***) That the derivation of the name ‘Pathān’, put into the mouth of the Prophet, is equally fanciful, will be shown presently.

The name ‘Afghān’ is, at it is well known, not the national name, which the Afghāns apply to themselves, but given them by the Persians. Its etymology or meaning is not known, as little as we know up to the present day, why the Romans called

*) Dorn, Niamat Ullah, p. 38.

**) Another curious explanation of the name ‘Afghān’ see: Dorn, Niamat Ullah, Annotations, p. 64.

***) Their Jewish features are greatly exaggerated by such, as believe in the Jewish descent of the Afghāns; I for my own part could detect nothing of them.

the Teutons 'Germani', the Germans themselves not making use of this name.

The *Burhān-i-qāṭi* simply says about the word 'Afghān':

أَفْغَانٌ بَا غَيْنَ نَقْطَةُ دَارٍ بِرِ وَزْنِ مَسْتَانٍ بِمَعْنَى فَرِيَادٍ وَزَارِي بَاشَدِ وَنَامِ
قَبِيلَةٍ اسْتِ مَشْهُورٍ وَمَعْرُوفٍ وَجَمْعُ شِ افْغَانِهْ اسْتِ بِرِ وَزْنِ فَرَاغْنِهْ
بِطَرِيقِ جَمْعِ عَرَبِيٍّ

„Afghān, with the dotted ع, after the analogy of 'mastān', occurs in the sense of 'complaint and wailing', it is also well known as name of a people and its plural is 'Afāghinah', after the analogy of *farāsinah*, after the manner of an Arabic plural.“

The national name with which the Afghāns designate themselves, is پښتون, pronounced now in the west 'paṣtūn', and in the east 'paṣṭūn'. It is seen at the first glance, that this is the very name, which they bear already in the list of Herodotus, who has transcribed it in Greek, as accurately as possible, by Πάκτυες. (Herodotus VII, 68). From 'paṣtūn', by a regular Prākṛit assimilation, the Indian 'paṭhān' is formed (see my *Sindhī Grammar*, *Introd.* p. XLII, under पृ); there is no such word in Arabic as 'pathān' (the Arabic knowing neither the letter p nor th) nor in Persian either, and if the eastern Afghāns use occasionally the name پټان, it is the same as the Indian प॒त्थान (the Paṣṭō being destitute of an aspirate).

In India the Afghāns are also known under the name of 'Rōhillah'. The Afghāns themselves call their country 'rōh', but only in contradistinction to the Indian low-lands. Rōh is by no means a proper name, but an appellative signifying 'a mountainous country', as still used in Sindhī (रोहु). Thence is regularly derived روهیلای, rōhīlai, a mountaineer (see §. 33), Sindhī रोहीलो.

We trust that the comparative remarks, which we have inserted in this Grammar, will prove our assertion regarding the origin and affinity of the Paštō and incite to a deeper comparative study of the language of an old warlike nation, which has played already so great a roll in the commotions of Asia and which, according to all the signs of the time, is destined to play a still greater one.

I. Section.

The Paštō system of sounds.

§. 1.

1. The Paštō Alphabet.

With the Islām the Afghāns have also received the Arabic characters, as most other nations, converted to the Islām. When and by whom the Arabic characters were adapted to the Paštō sounds, is unknown*), at any rate this difficulty has been solved with great skill. Only one consonant has been left indistinct, the media ځ d (= dz), which was not distinguished from its tenuis ځ t (= ts) by separate diacritical marks. We have endeavoured to supply this want by placing two dots above ځ , viz ځ̈ , as for a foreigner at any rate the non-distinction of the two sounds must prove very troublesome.

At the beginning the punctuation of the Paštō alphabet seems to have been subject to many variations, the old manuscripts differing from each other very considerably in the use of the diacritical marks, e. g. ځ , ځ and ځ are often found expressed by ځ , ځ and ځ (see Dorn, Chrestomathy of the Pushtō language, Introd. p. V); we find also partly the system, which gradually has been adopted for the Hindūstanī, marking the letters t , d , r by the superscription of ط , as ځط , ځط , ځط , or by putting four dots above them, as ځ , ځ , ځ , in use, especially in manuscripts, written

*) With our present deficient knowledge of Paštō literature it is difficult to state, which is likely to be considered as the oldest Paštō work. Raverty (Introduction to his Paštō grammar, p. 32) states, that Shēkh Malī is the oldest Paštō author, who has described the conquest of Svāt (A.D. 1413–1424). But he seems not to have seen himself the work in question.

in India. But gradually the present system of writing has been so thoroughly fixed in Paštō, in consequence of its clearness and easy applicability, that in more modern manuscripts a mistake is seldom to be met with, which may unhesitatingly be ascribed to the ignorance of the copyist, with the exception of such words, the orthography of which is not yet quite settled.

For the vowel-system the adopted arabic signs are not quite sufficient, as they do not fully cover the Paštō sounds. We shall try to supply this want, which the Afghāns themselves may not have felt much, as they could easily enough find out the correct pronunciation of every noun without the addition of peculiar diacritical marks, by an accurate transcription in romanized letters, for which purpose we have adopted the Linguistical Alphabet of Prof. R. Lepsius (Standard Alphabet, II^d edit.), with a few slight modifications.

We let now follow a phonetic survey of the Paštō alphabet, separating the foreign elements from the pure Paštō sounds.

| Paštō consonants. | | | | | Arabic consonants. | |
|-------------------|----------------|------|---------|-----|--------------------|---------------------------|
| Gutturals: | ک, (ق); گ, (ځ) | غ; خ | (ښ) | ... | ء | ح; ع; ق; |
| | k, (q); g, (g) | γ; χ | (χ) | ... | h | q; ı; h'; |
| Palatals: | چ; چ | خ; خ | ژ; ځ; ز | ... | ی | |
| | č; j | t; d | ž; ž; z | | y | |
| Cerebrals: | پ; پ | ... | ښ | ن | د | |
| | t; d | | š | n | r | |
| Linguals: | | ... | ... | ... | ... | ط; ص; ص; ط; t; z; s; d |
| Dentals: | ت; د | ... | س, ش | ن | ل, ر | ذ; ث |
| | t; d | | s š | n | l, r | θ; δ |
| Labials: | پ; ب | ... | ... | م | و | ف |
| | p; b | | | m | v | f |

With reference to the pronunciation of the purely Arabic consonants, it is to be observed, that the Afghāns pronounce them in the same way, as the Persians; thus ط is pronounced like common t, ظ, ص, ذ like z, ص and ث like s, ق like k, ح like h; and the deep guttural touch, which is communicated to the accompanying vowel by ع, is generally not heard, only the mullās affect the original arabic pronunciation of these letters. For the sake of etymology the different sounds have been rendered in the romanized system in conformity with the Standard Alphabet.

We subjoin here the common alphabetical order of the Paštō letters:

| Unconnected | Final | Medial | Initial | Name | Pronunciation & Rom. transcription |
|-------------|-------|--------|---------|------|--|
| ا | ا | ا | ا | آلف | — (ʾ) |
| ب | ب | ب | ب | بي | b |
| پ | پ | پ | پ | پي | p |
| ت | ت | ت | ت | تي | t |
| ث | ث | ث | ث | تي | t |
| ج | ج | ج | ج | جي | ʃ (s) |
| ح | ح | ح | ح | جي | j |
| خ | خ | خ | خ | خي | q (dz) |
| د | د | د | د | دي | č |
| ذ | ذ | ذ | ذ | خي | t (ts) |
| ر | ر | ر | ر | حي | h' |
| ز | ز | ز | ز | خي | χ |
| ژ | ژ | ژ | ژ | دال | d |
| س | س | س | س | دال | d |
| ش | ش | ش | ش | ذال | ð (z) |
| | | | | ري | r |
| | | | | ري | r |
| | | | | زي | z |
| | | | | ژي | ž (zh) |
| | | | | وي | ž (g) |
| | | | | سين | s |
| | | | | شين | š (sh) |

| Unconnected | Final | Medial | Initial | Name | Pronunciation & Rom. transcription |
|-------------|-------|--------|---------|---------|------------------------------------|
| ن | ن | ن | ن | نِین | ñ (ǰ) |
| ص | ص | ص | ص | صَاد | s |
| ض | ض | ض | ض | ضَاد | z |
| ط | ط | ط | ط | طَوْثِی | t |
| ظ | ظ | ظ | ظ | ظَوْثِی | ṭ (z) |
| ع | ع | ع | ع | عَین | i |
| غ | غ | غ | غ | غَین | ɣ |
| ف | ف | ف | ف | فِی | f |
| ق | ق | ق | ق | قَاف | q |
| ک | ک, ک | ک | ک, ک | کَاف | k |
| گ | گ | گ | گ | گَاف | g |
| ل | ل | ل | ل | لَام | l |
| م | م | م | م | مِیم | m |
| ن | ن | ن | ن | نُون | n |
| ن | ن | ن | ن | نُون | ɳ |
| و | و | و | و | وَاد | v |
| ه | ه | ه, ه | ه | هِی | h |
| ی | ی | ی | ی | یِی | y |

A consonant may be doubled by putting the sign — (تَشْدِید) tašdīd, corroboration) above it, as: مَلَّا mullā, a Mullā or muhammadan priest. In Arabic all consonants may be doubled (even Alif provided with Hamzah not excepted). The Persian consonants پ p, چ č, ژ ž and گ g never take Tašdīd, except بَچَّه baččah, the young of an animal, a child. In pure Paštō nouns the Tašdīd is never met with.

The (purely) Arabic letters are also used as numerical values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

| | | | | | | | |
|---|---|---|----|---|-----|---|------|
| ا | 1 | ح | 8 | س | 60 | ت | 400 |
| ب | 2 | ط | 9 | ع | 70 | ث | 500 |
| ج | 3 | ي | 10 | ف | 80 | خ | 600 |
| د | 4 | ك | 20 | ص | 90 | ذ | 700 |
| ه | 5 | ل | 30 | ق | 100 | ض | 800 |
| ز | 6 | م | 40 | ر | 200 | ظ | 900 |
| ز | 7 | ن | 50 | ش | 300 | غ | 1000 |

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are (read from the right to the left):

هَوَز, حَطِي, كَلَمَن, سَعْفَص, قَرَشَت, ثَاخَذ, ضَطْع

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1—9; the nine following the tens, and the next nine the hundreds and the last letter (غ) a thousand.

The order of the Hebrew alphabet goes only as far as ت (Hebr. ט) 400; from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

§. 2.

2. The Paṣtō consonants.

It must surprise us at the first look, that the Paṣtō alphabet is not possessed of any Aspirates *), and in this respect it agrees with the Irānian idioms, but on the other hand it has preserved the full row of the Cerebrals, whereby it closely approaches the Indian Prākṛit tongues, yea, it has even preserved a

*) Words like پهلوارِی, a white rose, پهلیدل phēlēdāl, to spread,

تهانه thānah, a small fort etc. are no Paṣtō words at all but borrowed from the Hindī and only in use on the Indian frontier.

cerebral ڃ (ڄ), which has long ago disappeared in Prākṛit and the idioms sprung from it. Let us now consider the different classes of sounds in detail. *)

1) The Gutturals.

The tenuis ک k and its media گ g (the Persian manner of writing this letter, viz: گ is not in use with the Afghāns) are pronounced in the usual way. Besides ک k there is also ق q found in pure Paṣtō words; but this must be considered as a mistake, owing to the want of a strict orthography. This ق is always pronounced like simple k, to which it also corresponds etymologically. Examples of this kind are: تاق taq, a blow, a slap, Sindhī **धकु** dhaku; تواقه tūqāh, a blunt arrow, Pers. تَخْمَار = تَكَّة, etc. Thus we find alternately written تواقه tūqāh or توكه tōkāh, derision, Sindhī **टोक**. We find even ق interchanging with غ, as دقاره daqarāh or دغاره dagarāh, a push, Sindhī **टकर** (with transition of the tenuis t into the media d).

The Paṣtō k corresponds in most cases to an original k or kh, as: كول kōl, family, Sansk. कुल; कुفي kūhai, a well, Sindhī **खुह** (Panjābī likewise khūhā, but Sansk. कूप); कत kaṭ, a bedstead, Sindhī **खट** Sansk. खट्वा. More rarely to the media g or gh, as कंद kand, gum-resin, Sindhī **गोइंदु**, Hindī गोन्द; کور kōr, house, Sindhī **घर** (Prākṛit already घर, Sansk. गृह).

The media گ g corresponds generally to an original g or gh, as: گنرل ganr-al, to consider, Sindhī **गणलु**; گندی gundī, a button, Sindhī **घुडी**; گونر gūnr, a weevil, Sindhī **घुणो**. Now and then an original tenuis (k, kh) has been changed to the media g, as: گرنده garandāh, a kind of sloe, Hindī **करोन्दा** (Sansk. कार्मर्दक); گوت gūt, a hole in a wall, Sindhī **खाटु**. Initial g

*) The following somewhat minute observations are destined to throw out a few hints for the intercomparison of the Paṣtō with the cognate tongues.

may also, according to the Persian laws of sound, correspond to original v (= b = p), as: کبدہ gēdāh, belly, Sindhī पेदु.

Not differing from گ g is گ, as regards its present pronunciation in Eastern Afghānistān, and it is therefore now and then (but wrongly) interchanged with گ, though, according to its etymology, it must be distinguished from it as an (originally) separate sound. In Western Afghānistān it has quite a different pronunciation, as will be seen under the Palatals; both pronunciations are softened from an original ج j, and some of the eastern tribes pronounce it also as ج.

Peculiar to the Paštō is the sound غ γ, which the Afghāns pronounce with a deep articulation, common to mountainous people*). In most purely Paštō words it corresponds to the simple g or gh of the Sanskrit-Prākṛit as غر γar, mountain, Sansk. गिरि; غوا γvā, cow, Sansk. गो (Hindī गाड़); غور γvaž, ear, Pers. گوش (Sansk. घोष, Zend gaosha). In some cases غ is a softening of an original tenuis (k), as غ زγ, noise, Sindhī झक; غت yat, large, Hindī कट्टा; غنر γēnr, penis, Pers. کبر.

The sound خ χ the Paštō has in common with the Persian; its origin is various. It corresponds to old k, kh, g and gh, as: خلتی χalai, a sprout, Hindī कली; وخت vaxt, time, arab. وقت (q = k); خوتی χōtai, small, Sansk. क्षुद्र (kṣ in Prākṛit = kh or čh, thence Hindī छोटा); جخ jaχ, foam, Sindhī झग (Hindī झग).

Like the modern Persian the Paštō also changes the Sansk. conjunct letters स्व sv commonly to خو (by the medium of the

*) After initial ز z we find غ occasionally interpolated merely for euphony's sake (i. e. out of fondness for a harsh articulation) as: زغرد zyard, quick, Pers. جلد; زغره zyarāh, coat of mail, Pers. زره; زغمل zyam-al, to bear, Sansk. क्षम् (kṣ = z).

Zendic q), as: خوب $\chi\bar{u}b$, sleep (Zend qafna), Persian خواب (properly: $\chi F\bar{a}b$), Sansk. स्वप्न; خور $\chi\bar{o}r$, sister (Zend qaihar), Pers. خواهر, Sansk. स्वसार् (स्वसृ). In the same way the conjunct letters श्व $\acute{s}v$ are treated (श being commonly changed in Prākṛit to स), as: خواشنه $\chi v\bar{a}\check{s}\bar{a}h$, mother-in-law, Sansk. श्वश्रू (Sindhī ससू), Pers. خوشدامن $\chi va\check{s}-d\bar{a}man$; but سخر $s\chi ar$, father-in-law, Sansk. श्वशुर (Sindhī सहुरो), Pers. خسّر. An exception makes the pronominal adjective خیل χpal , own, self, the group خو being changed to خپ ($p = b = v$), and final d to l (see under the letter l), Sansk. स्वदीय, Pers. خود.

A peculiarly deep guttural is ځ χ , as pronounced by the eastern tribes; e. g. غاځ $\gamma\bar{a}\chi$, tooth, خځته $\chi a\chi t\bar{a}h$, brick. In Western Afghānistān it is pronounced as a cerebral š; see under the Cerebrals.

* h corresponds generally to original h, as دروه $dr\bar{o}h$, malice, Sansk. द्रोह. At the beginning of a word h is now and then the remnant of an aspirated Labial, as: هير $h\bar{e}r$, time, period, Sindhī फेर; هيرى $h\bar{e}rai$, a sheep, Hindī भेड़ा. Initial h is now and then added, merely for euphony's sake, as: ها $h\bar{a}$ or هويه $h\bar{o}y\bar{a}h$, egg, Sindhī अनो, Sansk. अण्ड, in Persian the aspiration is still deeper, خايه; هډ had , bone, Sansk. अस्थि, Sindhī already हड्ड $haḍu$.

§. 3.

2) The Palatals.

The greatest variety of sounds the Paštō exhibits in the Palatal row; it possesses more palatal sounds than the Sanskrit and even the Zend.

چ \check{c} is pronounced like the Persian چ (Engl. ch); it corresponds to the Sanskrit-Prākṛit क, k, (ख kh) च \check{c} and छ $\check{c}h$ (= chh),

as: چار čār, work, Sindhī कारि, (Sansk. कार्य), Pers. کار; چارہ čārāh, a long knife, Pers. کارد (Sansk. कर्तरी = कर्ची, Sindhī काती). In some cases چ has sprung from an original media (j, jh), as: چارّا čārā, stammering, Sindhī जड़ु; rarely from original s, as: چاڙل čāval, a plummet, Sindhī शाहलु, Hindī साहिल.

ج j mostly corresponds to original j, jh, as: جور jōr, healthy, well, Sindhī जोड़ु; جَرّی jārāī, rainy weather, Sindhī म्हड़ी. In a few words ج j has sprung from original k, as: جِنّی jinaī, girl, Sansk. कन्या; and from s, as: وَلَجَه valjāh, weapon, identical with وَلَسَه or وَسَلَه. It is to be noted, that ج frequently interchanges with ز, as چار or زار, sacrifice.

By a gradual softening of the pronunciation the Paštō has formed out of چ č and ج j two new sounds, viz چ ɬ (= ts) and ج ɖ (= dz) respectively. Both sounds, i. e. č and ɬ, j and ɖ, are now firmly fixed and only in a few nouns the pronunciation is varying between چ and ɬ and ج and ɖ. E. g. چاری ɬārī, a spy, Sindhī चारी; چاره ɬarāh, single, alone, Sindhī छड़हो (čharhō); جوان dṽān, young, Pers. جوان; خولّی dōlāī, wallet, Sindhī मोली. — Like ج also ɬ is frequently interchanging with ز z, as چانه danāh or زنه zanāh, chin, Pers. زَنخ; Original ख kh also has been changed to ɬ (kh = k = j), as سَځه šaḍāh, woman, Sansk. सखी.

It is to be noticed, that also original ش has been changed to ɬ, and س to ɖ, as: شخيدل ɬaṭēd-al, to fall by drops, Pers. شاشیدن; پسونئی pasūnai or پځونئی paḍūnai, an ambush.

ژ ž is, as regards its pronunciation, identical with the Persian ژ; it is pronounced like the French j in jour. In Paštō as well as

in Persian it has been softened down from چ j, and it is written and pronounced چ by some of the eastern tribes. The Ghāzīs in middle Afghānistān pronounce it still more softly like ز z. E. g. زَبَه zabāh, tongue, Sindhī जिभ, Sansk. जिह्वा; ژئی žaī, the string of a bow, Sindhī जिहु, Pers. وَزَل važl-al or وَجَل vajl-al, to kill; ژرَا žarā or جَرَا jaṛā, lamentation.

ژ ž has also sprung from original h (= z) by the medium of the Zend and Persian, as ژمَي žimai, winter, Zend zima, Pers. زم, Sansk. हिम; وريژي vrīžē (pl. fem.) rice, Sansk. व्रीहि; ژَن žan = Pers. زَن zan (Sansk. हन्), a nominal affix, as: غَمَزَن yamžan, sorrowful, which is also written and pronounced جن jan (ž = j), as مَكْرَجَن makrjan, deceitful, or مَكْرژَن.

The palatal sibilant , ž does now not essentially differ from ژ ž, as regards its pronunciation; at least I have not succeeded to find out a marked difference of sound. I refer to the fact, that the modern Afghāns themselves are not able to fix the difference of sound between , and ژ; in manuscripts of more recent date both letters also are frequently confounded and only old manuscripts can be taken as a sure guide, as they strictly distinguish between both letters, a few words excepted, the orthography of which seems always to have fluctuated between , and ژ. There can be no doubt, that at the time, when the Paštō alphabet was fixed, the people must have been conscious of a perceptible difference between the two sibilants , and ژ, else they would not have been marked by different diacritical signs. As we have no longer a sure guide on these dark paths, we must endeavour to investigate the nature and origin of the sibilant , by etymology. We have already noticed (§. 2, 1.), that the sibilant in question is now pronounced like g in the east of Afghānistān and only differing from the guttural g by its etymology, whereas in the west the pronunciation ž has become predominant. Similar transitions of sounds we find in the Semitic languages, e. g. the Hebrew gamal (camel) becomes in Arabic ġamal (g = j), then (by a palatal subsounding y) ġamal and thence even žamal. Quite in analogy with this we find in Paštō a threefold pronunciation of ,; the verbal termination م — ēžam etc. for instance is pronounced in the east ēğam, in middle Afghānistān ējam and in the west ēžam. The original pro-

nunciation of ج , seems therefore to have been žy and gy respectively (with a more or less distinct subsounding y).

As regards the origin of ج , it has mostly sprung from ج j , as کُوژ kōž , crooked, Sansk. **कुञ्ज**, Prākṛit (by assimilation) **कुञ्ज**, Pers. **کَج**; یاژ yaž bear, Sansk. **युञ्ज** ($\text{kṣ} = \text{čh} = \text{č} = \text{j}$). Original s , ś , ṣ has frequently passed into ج ž (no doubt, by the medium of j , as noticed already), as اَوژ ōžāh , shoulder, Sansk. **अंस**; ژدال žd-al , to place, Sansk. **स्था**; لاژ laž , little, Sansk. **लेश**; **ماژاک** mažak , mouse, Sansk. **मूषिक**. It is worthy of notice, that the Paštō has changed also original d to the sibilant ج ž , (or z) after the precedent of the Zend, as: خَوژ xōž , sweet, Sansk. **स्वादु**; گَرز garz , dust, Pers. **گَرْد**.

ز z is an original Paštō sound, corresponding to the Persian ز and pronounced like the English z . It is either softened from original j , like زَدِي zōe , son, Sansk. **जात**, Pers. **زاده**; زده zdaḥ , known, Sansk. **ज्ञात**, Zend znā ; or it has sprung, after the precedent of the Zend, from original h , as زِيَار ziyar , yellow, Sansk. **हरित्**, Zend zairi , Pers. **زَرْد**; زَرَه zraḥ , heart, Zend zaredhaya , Sansk. **हृदय**; or from s (ś) (by transition to ج) as زَر zar , quick, Sansk. **शीघ्र**. K (q) and g (γ) also may pass into ز , by the medium of ج , as زَلِيحَه zaličāh , carpet, Pers. **قَالِيحَه** or **غَالِيحَه**; likewise the tennis ج (by passing first into the media ج), as: زَنرغَوْزَه zanrγōzāh , the cone of the pine-tree, Pers. **چَلغَوْزَه**.

The palatal semivowel ی y replaces not unfrequently an initial vowel or h , as يَابَل yabal , weak, instead of اَبَل abal (Sansk. **अबल**); ياشال $\text{yaš-al} = \text{ايشال}$ ēš-al , to place; ياژ yaž bear, Sansk. **युञ्ज**; يَرَرَي yerrai , sheep, instead of هَرَرَي herrai ; يَوَاد yavād , a far land, instead of هَوَاد . ی may also replace an initial

consonant, that has been dropped, as: **یار** yarāh (yerāh) fear, instead of: **ویر** vērāh *); **یور** yōr, a husband's younger brother's wife, Sansk. - Hindī **देवराणी** (Sindhī **ڈیراणी**).

§. 4.

3) The Cerebrals.

The Cerebrals form quite a characteristical feature of the Paštō; as it shows by the number of sibilants its affinity to the Zend on the one hand, so it enters into close connexion with the Indian Prākṛit tongues by the cerebral row, which it has preserved more fully, than the Prākṛit itself. Every Paštō noun therefore, which contains a Cerebral, may easily be traced back to its Indian origin.

The tenuis **ټ** t commonly corresponds to an original **ट** ṭ or **ठ** ṭh, and is pronounced in the same way as the Sansk. Prākṛit **ट** ṭ, by bending the tip of the tongue towards the cerebral point. E. g. **ټول** tōl, all, Sindhī **ټولو**, company (cf. Paštō **ټولۍ**); **ټاپر** tapar, family, Sindhī **ټپڙ**; **موت** mūt, fist, Sindhī **موتی** (Sansk. **मुष्टि**). The Paštō shows already such a predilection for cerebral sounds, that also original dentals have been changed to cerebrals, as: **ټوپک** tōpak and **ټوپک** tōpak, matchlock (Dimin. from **توپ**).

The media **ډ** ḍ corresponds commonly to an original **द** and **ध**, as: **ډکال** ḍukāl, famine, Sindhī **ډکالو** (Sansk. **दुष्काल**); **ډوب** ḍūb, drowned, Sindhī **ډوبل**; **ډر** ḍēr, much, Sindhī **ډهرو**, heap; **ډډه** ḍaḍāh, bribe, Sindhī **ډډی**. Now and then the media **ډ** has replaced an original tenuis (t) as: **گاونډ** gāvand, neighbourhood (thence **گاونډی** gāvandai neighbour), Hindī **गाँवोटी**, Sansk. **यामान्त**; **ډاڙه** ḍaḍarāh, a push, Sindhī **ډکارو**.

*) Similarly in Persian **بیل**, from Sansk. **वीर**, a hero.

In some cases d has sprung from an original r, ṛ, as: دَوْدَی dōḍai, bread, Sindhī - Hindī रोटी; گَادَی gāḍai, a cart, Hindī गाड़ी (gārī), Sindhī गाड़ी (gāḍī), Sansk. गन्धी.

š has, as noticed already, a twofold pronunciation; in the east of Afghānistān it is pronounced as a deep Guttural, whereas in the west it has become a cerebral sibilant (ṣ). A similar phenomenon we find already in Sindhī and in the other Indian Prākṛit idioms. In Sindhī, which stands nearest to the Paṣtō geographically *) and linguistically, the Sanskrit cerebral ष ṣ is pronounced either as ख kh (= ɣ) or as छ ṣh or changed to simple s (cf. my Sindhī Grammar, Introd. §. 5, c. §. 16, d.). In Paṣtō ṣ has been either changed to ɣ or the original cerebral ṣ has been retained. According to its origin the Paṣtō ښ corresponds therefore

a) to the Sansk. cerebral ष ṣ, as: اَوِش uš, camel, Sansk. उष्ट्र, Zend ustra, Pers. شتر; کشل kṣ-ā, to draw, Sansk. कृष्, Zend karesh; کشل tṣ-ā (= ṭaṣ-ā) to drink, Sansk. चष्, Zend čash.

b) to the palatal ś (श), as: شاخ, bough, Sansk. शाखा, Pers. شاخ; اَوِش ošāh, tear, Sansk. अश्रु (Sindhī आसू); خواش خواش, mother-in-law, Sansk. श्वश्रू. Also to the palatal ṣ (ṣh), j, as: پُشْتِدَل puštēd-ā, to ask, Sansk. पृच्छ, Sindhī पुछण; کشل tṣ-ā, to flee, Sansk. तंच (Zend tač), رِشْتِی rištiā, true, right, Sansk. शृज् (Lat. rectus), Zend raz. — Also original s has passed into ښ, as: ښی šai, right (hand), Sindhī सजो; ښاڌ šaḍāh, woman, Sansk. सखी.

In ښپه špāh, foot, ښ seems to have been euphonically placed before the labial p, as the cognate idioms show, Sansk. पाद, Zend pādha, Pers. پا.

*) The Paṣtō tribes have only in later times removed more towards the north.

Frequently the Persian ش is changed in Paṣtō to بن, merely as it appears, out of fondness for a harsher pronunciation, but the words, in which this change takes place, are fixed; e. g. خوښ *xvaš*, pleased, Pers. خوش; دشمن *dušman*, enemy, Pers. دشمن; شکار *škār*, chase, Pers. شکار etc.

The cerebral ڻ *ṇ* of the Paṣtō is identical with the Sindhī ण *ṇ*, as regards its pronunciation. It is pronounced rather harshly, so that in many manuscripts it is rendered by the compound letter ڻر *ṇr*, which however must be taken as a simple sound. In the use of this sound the Paṣtō does not always follow the track of the cognate idioms, but according to its own fancy it has sometimes changed an original cerebral *ṇ* again to a dental and sometimes an original dental *n* to a cerebral. E. g. انگن *angan* (also written انگڻ *anganṇ*), courtyard, Sindhī अङ्गण; ٻڻ *baṇ*, forest, Sindhī वन (Sansk. वन) (vice versa in Paṣtō ٺڻ *vanāh*, tree, Sindhī वण); ڳڻڻ *gaṇ-aḷ*, to count, estimate, Sindhī गणण; کڻر *kīṇr*, left (hand), Sindhī क्षीण (Sansk. क्षीण, properly: the weak hand).

Original *ṇ* passes easily into *r**), as the pronunciation of both letters is very akin; e. g. منگر *mungaṇ* or منڱڻ *munganṇ*, Sindhī मुंगिणी, a bug.

The cerebral ڙ *r* the Paṣtō has in common with the Indian Prākṛit tongues; it has sprung from an original *ḍ*. In the use of this (comparatively new) letter the Paṣtō agrees in the main with its cognate idioms, although in some nouns it has gone its own way; e. g. پردہ *paṛdah*, screen, Pers. پردہ, Sindhī already पड़दो; ٺوڙي *ōrai*, summer, Sindhī आड़हड़ (ārharu) the hot season; ٺوڙي *lūmbar*, fox, Sindhī लोबड़; کونڙ *kūṇr*, deaf, Pers. کُر (Sansk. अकर्ण); پراڻڪ *prāṅg*, tiger, Pers. پلنگ (l = r).

*) The same is the case in Sindhī, where ण *ṇ* and ڙ *r* frequently interchange (cf. Sindhī Gr. p. 16, 3).

The Persian conjunct letters **rd** are generally dissolved in Paštō into **r** as: **اوره** ōräh, flour, Pers. **آرد**; **مَرَنَی** maranai, manly, Pers. **مَرْدَانَه**; **خَوَر** xvar-al, to eat, Pers. **خُردن** (Sansk. **हृ**).

§. 5.

4) The Dentals.

t generally corresponds with original **t, th**, as: **تَل** tal, bottom, Sansk. **तल**; **تَالِی** tālai, a plate, Sansk. **स्थाल**, Sindhī **थालु**. Now and then original Cerebrals have passed into Dentals, as: **تَرَب** trap, a jump, Sindhī **ट्रपो**; **تَرَوَت** trōt, loss, Sindhī **ट्रोहो**, Panjābī **tōt** (but old Hinduī **तोटि**). A media (**d, dh**) may also be changed into a tenuis (**t**), as: **تَار** tār, a gang of robbers, Sindhī **धाड़ो**, Panjābī likewise **dhārā**.

d corresponds commonly to original **d, dh**, as: **تَنَدَه** tandāh, thirst, Sansk. **तन्द्रा** (properly: lassitude); **دُنْد** dund, haze, mist, Sindhī **धुंधु**. In some nouns **d** has taken its rise from an original tenuis (**t**), as: **دری** drē, three, Sansk. **त्रि** (Sindhī **ट्रे**); **زَوَنَدَی** žvandai, living, Sansk. **जीवन्त**.

s corresponds to the Sansk. **स** and **श**, which in the Prākṛit dialects are no longer distinguished; e. g. **سَیْنَد** sīnd, river, Sansk. **सिन्धु**; **سَوِی** sōe, hare, Sansk. **शश**; **سَپَی** spai, dog, Sansk. **श्वन्** (Zend **spā**). Also original **ष** ṣ has partly passed into **s**, as: **سَانَر** sānr, a male buffalo, Sansk. **षण्ड**, Hindī **सांड** or **साड़**; similarly: **سَازَی** sažai, lung, Pers. **شش**. **S** has also been softened down from an original Palatal (**چ** č and **ج** ĵ) by the medium of **خ** and **ځ**, as: **سَکَل** sk-al and **ځَکَل** tk-al, to drink (Sansk. **चष्**, Sindhī **चखणु**); **سَوَل** sv-al, to burn, Sansk. **ज्वल**, Sindhī **जलणु**.

In some words s is only a euphonic prefix, to facilitate the pronunciation of an initial Dental or Labial, as: سَتَا stā, thy, of thee (instead of تَا); سِپَرَه spērāh, gray, Sindhī पीलो (= Sansk. पीत); similarly also is س used, as دَمَا dāmā, my, of me (instead of مَا).

س š corresponds to the Sansk. ष ṣ and chiefly to श ś, which has frequently passed into š, as شِپَه špāh, night, Sansk. क्षपस् (initial k being dropped); وَرَاشَه vrāšāh, language, talk, Sansk. भाषा (with euphonic interpolated r); شِپَر špaž, six (after the analogy of the Zend khshvas) Sansk. षष्. كَشَر kašar the younger (brother), Zend kašu; مَشَر mašar, the elder (brother), Zend maš; شَوْلَه šōlāh, rice in the husk, Sansk. शालि, Pers. شَالِي; شَوْلَه švalāh, colic, Sansk. शूल.

Also original s has passed into š (as partly already in Persian), as: شَوْل šv-al, to become, to go, Sansk. सु, Pers. شَرِهِيْدَل; شَرِهِيْدَل šarhēd-al, to rot, Sindhī सड़णु; شَنْد šand, barren, Sindhī संहि (fem.).

ن n is purely dental as in Persian; when preceding ر r it loses its proper sound and must be pronounced with ر as one sound or like the Sansk. Anusvāra, as: پَنْرَه panrāh, shoe (pronounce: pārah, ã = अं). Before b, n is always pronounced like m, as وَرَنْبِي vrambai, first. When the short vowel preceding n is lengthened, it is frequently dropped, as اَوْزَه ōžāh, shoulder, Sansk. अस. In some nouns n has sprung from original m, as شِين šīn, green, blue, Sansk. श्याम, from original t in سِپِن spīn, white, Sansk. श्वेत.

The Paṣtō shows a great fondness for the letter ل l, which is frequently substituted for the Dentals n, t and d. Thus we find l instead of n in the Infinitive termination (verbal noun), as كَرَل kr-al, to do, Sindhī करणु (Hindī करना), Pers. كَرْدَن; لَنْدِي

landai, small, little, Sindhī नंदो; جَد jal (but also جَن j̄an), a girl, Pers. زَن yalīm, enemy, Arabic, غَنِيم. — پَلَار plār, father, Sansk. पितर, Pers. پَدَر; پَلَن plan, broad, Zend pathana, Pers. پَهَن; سَل sal, hundred, Sansk. शत. — لِيَوَر lēvar, husband's (younger) brother, Sansk. देवर (Latin: levir); لَاس lās, hand, Pers. دِيَدَن; لِيَدَل līd-al, to see, Pers. دِيَدَن.

L interchanges also with r, as: چِيلِي čēlai, a male kid, Hindī छेरी (Sindhī छेली); رَگِي ragai, relationship, Sindhī लगु.

L is also added, for euphony's sake, especially before an initial labial v, as: لَوَارَه lvāraḥ, all, instead of the common وَارَه vāraḥ; لَوَزَه lvažāh, hunger (instead of وَزَه, which is not in use), from وَزِي važai, hungry, Sindhī बुखो, Hindī भूखा. L seems also to be a euphonic interpolation in سَوَرَلِي svarlī, riding, (from سَوَر sōr or سَوُور svōr) instead of سَوَرِي svarī, similarly in سِيرَلِي sparlai, spring, Zend vañhra, Pahlavī vañhri (see Haug: Zand-Pahlavī Glossary, p. 116), with prefixed euphonic s and transition of v to p = sp (= spar-l-ai); تَرَدَلَل trapl-al, to jump, Sindhī ट्रपलु (Paštō causal: تَرَدَوَل trap-av-al).

r corresponds to original r and is mostly preserved in Paštō, as پَلَار plār, father, Sansk. पितर; سِيَوَر spōr, mounted (= سَوُور), Sansk. अश्ववार, Pers. سَوَار. For euphony's sake r is interpolated in رَاشَه vrāšāh, talk, Sansk. भाषा.

§. 6.

5) The Labials.

It is characteristic for the Paštō, that, in contradistinction to the Irānian languages, it knows no ف f. It is written and even found in proper names, like آفَرِيدِي, but obstinately pronounced, even by the Āfrīdīs themselves, Āprīdai.

پ p corresponds to original p and ph, as پَانِرَہ pānṛāh, leaf, Sansk. पर्ण; پَت pat, honour, Sindhī पति; پَالَه pālāh, ploughshare, Sansk. फाल. Seldom has p sprung from original v (or b); as: پَرَشَكَال parśakāl, the rainy season, Sansk. वर्षकाल.

In the compound letters sp however p is, after the precedent of the Zend, in which the Sansk. conjunct letters श्व śv have already passed into śp, pretty regularly hardened from v, as سَپِي spai, dog, Zend śpā, Sansk. श्वन्; سَپِي spīn, white, Sansk. श्वेत, Zend śpaēta.

ب b corresponds to original b and bh, as: بَامَبَنَر bāmbanṛ, a Brahman, Sindhī बांभणु, Sansk. ब्राह्मण; بَنَك bang, hemp, Sansk. भङ्गा; Sindhī भंग. Now and then b has been softened from p, as: غَوْبَه γōbāh, cowherd, Sansk. गोप; بَنَرَه banṛāh, feather, Sansk. पर्ण (Sindhī परु). At the beginning of a word b is often hardened from v, as: بَاتِي bāṭai, a wick, Sansk. वस्ति, Sindhī वटि; بَدَائِي badāi, greatness, Sindhī वडाई (Sansk. वड्).

م m corresponds to original m, as: مَخ max, face, Sansk. मुख; مُولِي mūlai, radish, Sindhī मूरी, Sansk. मूलक. In some nouns m has sprung from original n, as: مِينَه mīnāh, love, Sindhī नीहु, Sansk. स्नेह; or from a Labial, as نَوْم nūm, navel, Sansk. नाभि, Pers. نَاف (compare also in Persian مَنَك = بَنَك). Besides نَوْم nūm we find in Paṣtō also نُو nū, with ejection of final h (bh = h), Pers. نَاح.

The labial semivowel v does not always form in Paṣtō a diphthong with a preceding a, but is frequently pronounced as a consonant, as: اَوَّغَان avyān, an Afghān; اَوْرِدَل āvrēd-al, to hear.

According to its origin و v corresponds commonly to v, as وَاي va-ai (or vayai) saying, word, Sindhī वाई (Prākṛit वाच्चा,

Sansk. वाच्); و, vō, wind, Sansk. वायु. — V has frequently sprung from original b, bh, p and f, as: وند vand, a dike, an embankment, Sindhī बंधि, Pers. بَند; وړل vr-əl, to bear, Sansk. भर्, Pers. بَرَدَن; تاو tāv, heat, (also tāō), Sansk. ताप, Pers. تَاب; واوره vāvrāh, snow, Zend vafra, Pers. بَرَف; وُل vl-əl, to wash, (Sansk. स्नु, caus. स्नावय्). Initial v, with following u or ō is frequently a euphonic addition (or supplying an elided h), as اودا udah or وودا vūdah, asleep; اوريدل ōrēd-əl or ووريدل vōrēd-əl, to rain; وچ vuč, dry, Sansk. शुष्क, Zend huska; وړ vōr, small, Sansk. क्षुद्र, Pers. خُر (rd = r in Paštō). — V keeps its place more tenaciously in Paštō, than in Persian, e. g. و var, gate, Pers. دَر, from the Sansk. द्वार; وړون vrūn, the thigh, Pers. رَان, Sansk. ऊरु (ū = v).

§. 7.

Accumulation and transposition of letters.

The Paštō, as a rough mountainous idiom, accumulates at the beginning of a word two (and even three) consonants. A sibilant (as first or second letter) is thus very frequently joined to an other consonant, as: شپون špūn, shepherd (Pers. شَبَان); سکور skōr, charcoal; پسول psōl, a necklace of gold or silver coins; ځدل ǵd-əl, to place; زده zdah, known; څښل tš-əl, to drink; or a liquida is joined with another consonant, which to our ear often sounds harsh, as: ملا mlā, the loins; مزرای mzarai, tiger; نمر nmar, sun; غښتل ryašt-əl, to roll; نغوټل nyvat-əl, to attend.

A peculiar phenomenon in Paštō is the transposition of letters, to which chiefly the Sibilants and Labials are subject. In some cases, especially in monosyllabic words, the whole word may thus be inverted, so that the original position of the letters

can only be found out by etymology; e. g. کښل kš-ā, to draw out, to write, Pers. کشیدن, Sansk. कृष्, or ښکل šk-ā; بزړک buzarg, great (Pers. بزرگ) or زبړک zbarg; روځ rvaḍ, day (Pers. روز) or ورځ vrad; آرډیدل ārvēd-ā, to hear (Sansk. आश्रु) or آږیدل āvrēd-ā; پټیلنر paṭēlanr, a weaver's beam, (Hindī पलेटना) or پليټنر palētanr.

In some cases only the transposed form has remained in use, as: لار lār, way (Zend ratha = rat, t = l and transposed lār); پارسیدل parsēd-ā, to swell, to be enlarged, Sindhī पसिरण (Sansk. प्रसृ); زيرۀ žirāh, beard, Zend raēsha, Pers. ريش.

§. 8.

3. The Paštō vowel-system.

The Paštō has a great variety of vowels, so that the Arabic signs are not sufficient, to express them accurately, we shall therefore add everywhere a transcription in roman letters.

We give here first a general survey of the Paštō vowel-system:

| a | |
|------|------|
| a | ā |
| ě, ē | ǒ, ō |
| i, ī | u, ū |
| ai | au |

In Paštō the short vowels a, i, u are not expressed in the body of the consonants, according to the Arabic-Persian method of writing, but only by signs, placed above or beneath the consonant, after which they are to be sounded.

The sign for a (on the designation of a see below a)) is َ, which is placed above the consonant and is called either فَتْحَة fath'ah (Arabic) or زَبَر zabar (Persian), as فَ fa, س sa, شل šal.

The sign for i (at the end of a word sounded as ě) is ِ; it is placed beneath the consonant and called in Arabic كَسْرَة

kasrah, in Persian زیر, zīr (zēr*), as فِ fi (fē), سِ si (sē), شِ šil.

The sign for u is ـُ and is placed above the consonant; it is called in Arabic ضَمَّة zammah and in Persian پیش pīš (pēš), as: فُ fu, سُ su, شُ šul.

But if a noun commence with a short vowel (a, i, u), Alif (ا) must be written to serve as base for it, the vowels themselves being considered only as auxiliary signs to the consonants, as: اَ a, اِ i, اُ u. In Arabic initial Alif is in this case always provided with Hamzah (see below), which is placed above or beneath it, as اَ a, اِ i, اُ u, but in Paštō it is dispensed with.

The three long vowels ā, ī (ē), ū (ō) are expressed in the body of the consonants by the letters ا, ی, و, with the addition of the respective vowel points, which must be supported by the preceding letter; ا, ی and و are then called سَاكِن sākīn or quiescent, because they are not moved by a vowel of their own, as: بَا (***) bā, بِي bī, بُ bū; بَال bāl, بِل bīl, بُل būl.

But when a noun commences with ā, the sign ـَ is placed horizontally above the Alif = اَ. This sign is called in Arabic

*) In Khorāsān the (original) distinction between ū and ō, ī and ē is still made; the Afghāns pronounce therefore zēr, pēš etc.

**) In some Arabic nouns final ی (above which ا also is now and then placed) is treated and pronounced like Alif, as مُوسَى Mūsā, (also written مُوسَى) Moses; عِيسَى ʿīsā, Jesus; ذِكْرَى ḏikrā, recollection etc. Also in the midst of some nouns و and ی is written instead of Alif. In this case, in order to point out the proper pronunciation, the Fath'ah is written vertically, as صَلَوَات salāt, prayer, تَوْرَات taurāt, the Pentateuch (Hebr. תּוֹרָה). In اَللّٰهُ allāhu original و has been ejected and the length of the vowel is now indicated by a vertical Fath'ah.

مَدَّ maddah (extension) and is properly an Alif placed above horizontally, so that آ stands for II. If a noun commences with ī (ē) or ū (ō), ی and و must be likewise preceded by Alif, to support the vowel-sign, as ی and و themselves are quiescent; e. g. اید id, اود ūd. The Arabs put, when ی and و are quiescent, for the sake of accuracy the sign جَزْمَ jazm (see below) above them, as: اید, اود, دى dī, دو dū etc., but this practice is dropped in Paštō as superfluous.

In the Arabic-Persian manner of writing ī cannot be distinguished from ē nor ū from ō, as the old Grammarians did not consider it necessary to invent new signs for ē and ō. The Afghāns therefore leave it to the reader to find out for himself, when ī or ē, ū or ō is to be pronounced, though ē and ō are by no means a dialectical variation of ī and ū, but original and independent sounds, founded in the nature of the language. For the Afghāns themselves this non-distinction of ē and ō in writing may have little disadvantage, but for a foreigner many difficulties arise therefrom. We have endeavoured to obviate this difficulty by putting the Kasrah, whenever ē is to be sounded, vertically, as اید ēd, دى dē, and by placing the sign ^ above و, whenever ō is to be sounded, as اود ōd, دو dō, dropping at the same time the zammah, as superfluous.

When و or ی are moved by a vowel, put above or beneath them, they are no longer quiescent, but regular consonants, as وار vār, خوار χvār, مَوا māwā, یار yār, نیاز niyāz etc.

The diphthongs ai and au are expressed by a preceding Fath'ah and a following quiescent ی or و, which must be provided with a Jazm (جَزْمَ), as آى ai, آو au, بایل bail, باول baul. It has been noticed already (§. 6), that و with a preceding Fath'ah does not always form a diphthong.

Other orthographic signs are:

1) The جَزْمَ jazm (abscission) َ, which is placed above a consonant, to denote, that it is not moved by any vowel, as تَخْتَنَ χtat, throne, خِیل χpal, self, own.

2) The **هَمْزَة** hamzah, ء, in the midst and at the end of a word takes the place of Alif, to keep asunder two convening vowels, of which the second must be supported by the base **ي** (usually written without the two dots) furnished with Hamzah, as: **لَائِق** lā-iq, **بَائِل** bā-ēl-al; **نَائِي** nā-ī; **هَوْسَتِي** hōsa-ī; when the second vowel is ū or ō, Hamzah alone is placed between them (without the base **ي**), as **طَائِوس** tā-ūs, **پَاءَو** pā-ō *). When the final vowel is short, Hamzah alone may serve as base for it, as **زَوْء** zō-ě, son (or **زَوِي**).

3) The **وَصْل** vaṣl, ~ (conjunction) is only found in Arabic phrases. It joins two words, the latter of which begins with Alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or joined to the following, as: **عَبْدُ الْمَلِكِ** sabdu-lmaliki; **بِسْمِ اللَّهِ** bismi-llāhi.

4) The so-called Tanvīn, the doubling of a final vowel-sign (i. e. **ا** un, **إ** an, **ـِ** in) only occurs in a few words borrowed from the Arabic, especially in the Accusative (which is frequently used in an adverbial sense), as: **قَصْدًا** qaṣḍan, intentionally, **اِتِّفَاقًا** ittifāqan, accidentally etc.

We will now consider the nature and origin of the Paṣṭō vowels separately:

a) The indistinct vowel ǣ.

The Paṣṭō has an indistinct vowel-sound, which is also found in the language of the adjoining Kāfirs **). It is somewhat shorter and more indistinct than u in but and can therefore only be learned by hearing. This vowel sound is quite essential to the Paṣṭō and is not to be confounded with the short open a, as it is pronounced with the lips only so much opened as to emit a short sound, which fluctuates between ǣ and ě. In a grammatical point of view the distinction between ǣ and ǣ is very important, as we shall see hereafter. The Afghāns themselves also are so much conscions

*) But in common writing Hamzah is generally left out, as **پاو**.

**) See my essay: On the language of the so-called Kāfirs in the Indian Caucasus. Journal of the Royal Asiatic Society, Vol. XIX.

of this difference of sound, that in some cases, where grammatical accuracy demands it, they have designated *a* by a superscribed Hamzah, as: *كَرَّهَ* *krāh*, done (facta, Sing. fem.) *كَرَّهَ* *krāh*, facti (Pl. masc.). How important the distinction of *ā* and *a* is, we may see from a few examples, *خَرَّ* *ḫar*, donkey, but *خَرَّ* *ḫar*, snoring; *كَرَّ* *kar*, ploughing and sowing, but *كَرَّ* *kar*, thin excrement; *مَتَّ* *maṭ*, quickness, but *مَتَّ* *maṭ*, the arm above the elbow. This distinction of both sounds is also very essential in the formation of the Plural of some nouns, as: *سَخَر* *sḫar*, Sing. stone, Plur. *سَخَر* *sḫar*; *مَيَّان* *mayan*, Sing. a lover, Pl. *مَيَّان* *mayan*. The indistinct *a* is therefore mostly found in monosyllabic words or at the end of a noun, the last syllable of which is pronounced very fleet. *a* is now and then exchanged for *i*, both sounds being much alike, as *زَرَّ* *zar*, quick or *زِرَّ* *zir*; it interchanges also with *ū*, as *پَڄ* *paḡ* or *پُڄ* *pūḡ*, scurf; *پَڄَتَو* *paḡtō* or *پُڄَتَو* *pūḡtō*.

b) Short *a* is pronounced somewhat indistinctly, like the English *u* in *but* and as *a* in Sanskrit and the modern Indian vernaculars; only in conjunction with the Gutturals *خ* *ḫ*, *ح* *h*, *ع* *h*, *ع* *a* distinct *a* is sounded.

It corresponds generally to original *a*, as *پَڄَتَو* *pand*, journey, Sindhī *पन्नु* (Sansk. *पन्था*); *a* is not unfrequently shortened from *ā*, as *وَر* *var*, gate, Sansk. *वार* (in Persian also *دَر*); *لَمَن* *laman*, skirt of a dress, Pers. *دَامَن*. Far more rarely has *a* been transmuted from original *u* (*ū*), *i* and *ē*, as: *مَڄ* *maḡ*, face, Sansk. *मुख*; *مَڄَک* *maḡak*, mouse, Sansk. *मूषिक*; *پَڄَتَو* *pandāi*, the calf of the leg, Sansk. *पिराड*; *مَڄ* *maḡ*, ram, Sansk. *मेघ*.

c) Long *a*.

ā corresponds to original *ā*, as *چَار* *čār*, business, work, Sansk. *कार्य*, Sindhī *कारि*; *آسَرَه* *āsrāh*, refuge, Sansk. *आश्रय* (Sindhī *आसिरो*); *ā* is but rarely lengthened from original *ā*, as *بَآڻِي*,

a wick, Sindhī वट्टि, (Sansk. वत्ति), the double consonant being dissolved into a single one by lengthening the preceding vowel, as in Prākṛit. Now and then ā has taken its rise from the diphthong au, as چاپیر čāpēr, round about, Hindī चौफेर.

d) ě and ē.

Both vowels are in Paštō separate sounds, though in writing they are frequently confounded (as they are expressed by kasrah or ى with kasrah respectively). The ear therefore alone can be a safe guide. On the whole the following rule holds good: e is always pronounced short at the end of a word, be it written by kasrah alone or by ى; it may therefore be considered an ceps, as: کښی kṣē (or کښی kṣē) in; وړاند vṛandē, before, (written also وړاندی); لوی lōē, great; زوی zōē, son (= زو). Long is final ē only in the Format. Sing. and Nom. Plur. of fem. nouns ending in āh, because it is not without an accent, as otherwise; it is therefore always written with ى, as: ښاخى šaḡ-ē, both syllables being accented. In the midst of a noun ē is always long and must be written by ى, as: ډیر dēr, much, پټی pēt-ai, a load. Short e can here only occur, when preceded immediately by a long vowel, which has the accent; in this case ě (= ĭ) is usually expressed by the base ى, but without dots, as: پائکو pá-ĕkō, a lever for pounding grain.

e) ǒ, ō.

Short ǒ is only found at the beginning or end of a noun and is always expressed by Pěš, as: وځو vǒ kṛah, do! لار lārǒ, Format. Pl. of لار lār, road. Final ǒ is properly long and is commonly written so, as: لارو lārō, but as the accent is on the preceding syllable in such like nouns, it is also pronounced short and written accordingly.

Long ō corresponds to original ō, as ډولای dōlāi, a sedan chair, Hindī डोली, Sansk. दोला; کټه kōṭāh, house, Hindī कोठा, Sansk. कोष्ठ. The contracted ō of the Indian idioms has

likewise been received in Paṣtō, as: نَوْلَى nōlai, a weasel, Sindhī **नौरु**, Sansk. **नकुल** (Prāk. **णउल**). Very frequently ō has sprung from original ā, the Paṣtō showing a particular predilection for this sound; e. g. وِ vō, wind, Sindhī **वाउ**, Sansk. **वायु**; زَوَى zōe, son, Sansk. **जात**; اَوْبَه obāh, water, Pers. آب; this is especially the case, when a letter has been elided, as مَوْر mōr, mother, Sansk. **मातर**, وِرَر vrōr, brother, Sansk. **भ्रातर**; خَلَوْر talōr, four, Sansk. **चत्वार**. But original short a also has frequently passed into ō in Paṣtō, as كَوْر kōr, house, Hindī **घर**; اَوْبَه obāh, tear, Sansk. **अश्रु**.

u and ū also have often been changed to ō, as: كَوْر kōž, crooked, Sansk. **कुञ्ज**, Prāk. **कुज्जो** (Pers. كَج): نَوْر nžōr, daughter-in-law, Sansk. **सुषा**; سَوْع sōγ, a sniff, Hindī **सूघ**; original au too is commonly contracted to ō, as خَوَكَي tōkaī, a guard, Hindī **चौकी**; چَوَپَار čōpār, a summer-house, Hindī **चौपाड़**.

ō corresponds also in some nouns to original p and b (by transition into v), as: تَاو tād, heat, Sansk. **ताप**; اَوَّه ovah, seven, Sansk. **सप्तन्** (s being first changed to h and then elided); شَو šō, night (or شَو šav, Pers. شَب); اَوْرَه orāh, cloud, Pers. اَبْر (Pārsī avr) Sansk. **अभ्र**.

f) ȳ and ī.

ȳ corresponds to original i, as: سِنْكَار singār, ornament, Sindhī **सिंगारु** (Sansk. **शृङ्गार**, r = i in Prākrit); ȳ is frequently shortened from original -a, as جِنِّي jina-ī, girl, Sansk. **कनी**; سِل sil, hundred, (also سَل sal) Sansk. **शत** (Pers. صد). At the beginning of a noun short i is often elided, as the Paṣtō is rather fond of harsh conjunct letters, as: سَتَوْرَي stōrai, star, Pers.

ستاره; درنگ drang, delay, Pers. گران; درنگ grān, heavy, Pers. گران girān.

ī corresponds to old ī, as دیوه dīvāh, lamp, Sansk. दीप; ī is now and then lengthened from i, as سیند sīnd, river, Sansk. सिन्धु; चिट्ठी čīṭai, letter, Hindī चिट्ठी (by dissolving tṭh into single ṭh and lengthening the preceding vowel as in Prākṛit). Original ē also has passed into ī, as سپین spīn, white, Sansk. श्वेत.

g) u and ū.

u corresponds to original u, as: جُج juγ, yoke, Sansk. युग (Hindī जुग).

ū is old ū, as چور čūr, bruised, Sindhī चूर, Sansk. चूर्ण; short u, which is long by position, is frequently lengthened (by dissolving the conjunct letters) as: کُؤہ kūṭah, dog, Sindhī कुत्तो (Sansk. कुक्कुर); کُؤبی kūbai, hump-backed, Sindhī कुबो (kubbō) Sansk. कुब्ज (cf. کُؤ); مُؤ mūt, the fist, Sindhī मुट्ठि, Sansk. मुष्टि; سُؤند sūnd, dry ginger, Sindhī सुंढि, Sansk. शुण्डि.

Long a often passes into ū in Paštō (as in Persian to, where ā is vulgarly pronounced ū), as: خُؤنه xūnāh, a chamber, Pers. شپُون špūn, shepherd, Pers. شُبَان; نُوم nūm, name, Sansk. خَانِه; نام (Pers. نام); لُوم lūm, net, Pers. دَام. Also short a, which is long by position, may pass into ū, as کُؤنر kūnr, deaf, (Pers. کَر) Sansk. अकर्ण.

h) The diphthong ai.

It is to be noticed, that this diphthong is pronounced in Paštō like i in wise (not like the German ai, but ei). Not to be confounded with ai is aī, which is no diphthong at all, but must be pronounced as two separate vowels.

At the end of a noun ai corresponds to the Sindhī ō, ũ (Prākṛit ō, and in the inferior dialects already ē; cf. §. 9, 2.), as

تَلَي talai, foot-sole, Sindhī तलो, Sansk. तल; in the midst of a pure Paṣtō noun it is seldom found, oftener in words borrowed from foreign languages, as مَيِل mail, dirt, Sindhī मैलु Sansk. मल.

i) The diphthong au.

In pure Paṣtō words au is rather scarce, as: کَوْتَر kantar, pigeon (contracted from the Persian کَبوتر); پَلَو palau, the hem (of a dress), Sindhī पलउ; au is commonly contracted to ō in Paṣtō, as تَوْبَه tōbāh, repentence (Arab. تَوْبَة); رَوْشَن rōṣan, bright, Pers. رَوَشَن; or it is dissolved into av, as اَوْلَاد ōlād (= اَوْلَاد) or اَوْلَاد avlād, children; au is even now and then depressed into ā, as قَام qām, tribe, Arab. قَوْم.

II. Section.

The formation of themes in Paṣtō.

I. The terminations of nouns.

§. 9.

A. Masculine nouns.

1) Nouns ending in a consonant.

The vocalic termination of the Sanskrit-Prākṛit ओ ō, which has still been preserved in Sindhī (ū), has for the greatest part been cast off in Paṣtō, as in Hindī and Panjābī, and most nouns end therefore in a consonant, as کَوْر kōr, house, کَال kāl, year. Most Paṣtō nouns ending in a consonant are therefore masculine, those nouns only being excepted, which imply a female being, as مَوْر mōr, mother, خَوْر xōr, sister, لَوْر lūr, daughter etc.; further a certain number of nouns, which in the Nom. Sing. have already dropped their vocalic feminine termination, but restore it again in the Formative Sing. and in the Nom. Plur. §. 10, 5; 51, a.

2) Nouns ending in ai.

The termination ai corresponds 1) to the Sindhī termination ō (§. 8, h.). It is worthy of notice, that nearly in all those nouns, in which the Sindhī has preserved the termination ō, Hindī and Panjābī commonly ā, (see my Sindhī grammar, §. 6, II), the Paṣtō exhibits the termination ai, and where the Sindhī has shortened ō to u, the Pāṣtō has dropped the vocalic termination altogether, as mentioned already; e. g. ستوری stōrai, star, Sindhī तारा; گندای gēndai, rhinoceros, Sindhī गंडो (gēndō); هَدای haḍai, bone, Sindhī हडो; لَنَدای landai, small, Sindhī नंदो. 2) To the Sindhī adjective termination ī, as: هَوَدای hōḍai, obstinate, Sindhī होडो; but the Persian adjective termination ī is generally preserved in Paṣtō, as such adjectives are considered as foreign, as زخمی zaxmī, wounded; similarly: کوری kōrī, leprous, Hindī कोढ़ी (kōrhī), the proper Pāṣtō formation being پيسی pēsai, from پيس (Pers.).

3) Nouns ending in ā.

The termination ā occurs only in a comparatively small number of nouns, which are for the greatest part borrowed from foreign sources, especially the Hindī, Panjābī and Persian, as: جولا jōlā, a weaver, Pers. جولا; چورا čūrā, a bangle, Hindī चूड़ा, Sindhī चूड़ो (m.) گودا gūdā, a doll, Hindī गुदा (m.); بېگا bēgā, (= بېگه evening).

It is remarkable and only to be explained by the Sindhī, that the following nouns are treated as masculine in Paṣtō: زنا zinā, adultery (also written زنا, Sindhī already जिनाहु (زنا) m., but in Hindī fem., صبا sabā, (= صباح, which is also met

with) morning, Sindhī सुबहु m., but in Hindī-Hindūstānī صَبَا or صَبَاح fem.; صَهْبَا sahbā, red wine *).

Also adjectives, which are borrowed from the Sindhī, Hindī or Persian, may terminate in ā, as لَگِیَا lagiā, applied, Hindī लगा; رَا ravā, proper, Pers.

4) Nouns ending in ō.

The termination ō which is occasionally also written u, with Pēš) is of rare occurrence, as چَرکَامُو čarkā-ō, sprinkling water, Sindhī छिड़काओ; بَانَرُو banrō, eyelash (Sindhī बाणु, Sansk. वाण).

Some adjectives also end in ō, as پِرَزُو pirzō, becoming, Pers. پَیَاَب payā-ō, fordable, Pers. پَیَاَب.

Some nouns ending in ō are feminine: بَارخُو bārχō, the cheek; پَآکُو pāekō, a flail, pounder; پَآشَتُو paštō, the language of the Afghāns; زَانگو zāngō, a swing, cradle; لَانبو lāmbō, swimming; وَرَشُو varšō, meadow; هِنْدکو hindkō, the language of the Hindūs, Hindī.

The names of animals, which end in ō, are generis communis, as: بِيَزُو bīzō, m. f. monkey; پِشُو pišō, m. f. cat.

5) Nouns ending in aḥ.

The termination aḥ corresponds to the Sindhī termination ō and u and is therefore masculine throughout. It must be well distinguished from the termination āh, which is always feminine, though in writing commonly no distinction is made, as: کُوْهَ kūḥ, dog, (Sindhī कुत्तो), but کُوْهَ kūṭāh, bitch; وَهْشَتَه vēštah,

*) Shakespear has not ventured to add a gender in his Hindūst. Dictionary.

hair; تَلَه tlah, going. — Many adjectives also end in ah, as: اَوْدَه ūdah, asleep. In some manuscripts the termination ah is occasionally expressed by Fath'ah (a) only, as خَوَارَه = خَوَارَ ḡvārah, food; but this is to be disproved of. — All Persian nouns, which are ending in ـه and are masculine, are reckoned amongst this class.

6) Nouns ending in ě.

The termination ě is peculiar to the Paštō, though it is already in some instances met with in Sindhī (राइ rāe = राउ rā-u, cf. Sindhī Grammar, §. 6, VII.), as: زِه zōe, son; نِه nūe, mother's brother (Sindhī मामो); دِه dōe, custom. Nouns, borrowed from foreign sources and ending in ā often affix e (for euphony's sake), as: خُدَاه ḡudāe, God; اَمْرَاه umarāe, a noble (Arab. broken Plural); آشنَاه āšnāe, an acquaintance, Pers. آشنا.

Adjectives also may end in ě, as لَوِه lōe, great, تَوِه tōe, spilt.

7) Nouns ending in ī.

The termination ī is seldom found in masc. nouns, most nouns of this ending being taken from foreign sources, as: هَرَحَائِي harḡāī, a vagabond (an everywhere); خَارِي ḡārī, a spy, Sindhī. चारी; हाथी hātī, an elephant, Sindhī हाथी.

The termination ī is more common with adjectives, as: خُنْدِي ḡundī, preserved; چَوِي čōī, unplaited (hair); خَوْرَاكِي ḡvarākī, edible.

8) Nouns ending in ū.

The termination ū is not unfrequent in Paštō, as: تَپُو ṭāpū, island, Sindhī टापू; کَنْدُو kandū, a large earthen vessel for holding grain; مِيْلُو mīlū, bear.

Only a few nouns ending in ū are feminine, as: بَآگُو bāgū, a bug-bear; پُمبے چُو pumbē-čū, a cotton pod.

Names of animals, ending in ū, are generis communis, as: مِیلُو, m. and f., bear.

Adjectives also may terminate in ū, as in Sindhī; e. g. پَاسُو pāsū, low-born; لَآهُ لāhū, carried away by the water (Sindhī लाहू).

9) Nouns ending in au.

The termination au is found only in a few nouns, as: پَآو palau, hem of a garment; چَو čau, a small canal; لَو lau, harvest; سَو sau, hundred.

The only adjective ending in au is: يَو yau, one.

§. 10.

B. Feminine nouns.

1) Nouns ending in ā.

Most Paštō nouns, ending in ā, are feminine (cf. §. 9, 3). This termination corresponds to the Sansk.-Prākṛit formation of fem. nouns in ā, which has been more or less preserved in all the modern vernaculars of India*), as: غَلَا glā, theft, from غَل gal, thief; تَنَّا tanā, thunder; مَلَّا mlā, the loins.

Some foreign nouns, which originally end in āh' or āh (i. e. in a consonant), are treated as feminine in Paštō, the final consonants ح h' and ه h not been heard in pronunciation, as پَنَّا panāh, fem. asylum; صَلَّاḥ salāh', advice (fem. also in Hindūstānī).

2) Nouns ending in āh.

This termination comprises the greatest part of all the fem. nouns in Paštō. It corresponds to the Sindhī fem. termination ā, which is shortened from original ā (cf. Sindhī Gram. §. 6, V); the Paštō

*) The Drāvidian idioms of the South being of course excluded.

does not strictly follow the Sindhī in this respect, but according to its own fancy it has subsumed under this termination also such nouns, as end in Sindhī in ī (fem.), or has arbitrarily changed the gender. E. g. **زَبَه** žabāh, tongue, Sindhī **ज़िभ**, Sansk. **जिह्वा**; **وَآگَه** vāgāh, bridle, Sindhī **बाग**, Sansk. **बागा**; **تَانَه** tāntāh, stalk of Indian corn, Sindhī **डांड़ी**, Hindī **डांठी**; **نَاكَه** nākāh, alligator, Hindī **नाका** m.

Foreign words ending in **ع**, preceded by Fath'ah, are likewise feminine, the **ع** not being heard in Paštō, as **طَمَع** tamaḥ, avidity, also written **طَمَعَه** tamaḥh; similarly final **ه** is dropped in **صُلَح** sulha (or **صُلَحَه** sulh'āh), peace.

Foreign words, ending in **ه**, are on an average feminine, except they imply a male being, as: **نُقْطَه** nuqtāh, point, in Sindhī and Hindī masc.; **نَاشَتَه** nāštāh, breakfast, in Hindūstānī masc.; even **پَرِشَتَه** pirištāh, angel, is in Paštō fem.

3) Nouns ending in ī.

This termination, which in the Indian Prākrit tongues comprises most feminine nouns, is comparatively scarce in Paštō and chiefly found in such words, as have been taken from the Persian or the Indian idioms, as: **سِيَالِي** siālī, equality; **وَرَوَرِي** vrōrī, brotherhood; **دُشْنِي** dušnī, enmity (instead of **دُشْمَنِي**); **سَهِيلِي** sahēlī, a handmaid.

4) Nouns ending in aī.

Instead of the termination ī the Paštō uses very extensively the termination aī, which originally is identical with it. Already in Sindhī āī is only a variation of ī (cf. Sindhī Gram. §. 10, I, 1. 2.). In Paštō the termination aī has so much got the ascendancy, that most Sindhī nouns ending in ī have been changed to the termination aī in Paštō, as: **تَوپَای** tōpaī, hat, Sindhī

टोपी; مَانِرَئِي mānraī, an upper-storied house, Sindhī **माड़ी;**
چیتائی čītaī, letter, Sindhī **चिठी.**

5) Nouns ending in ě (and in a consonant).-

The termination e (i), which is originally identical with ī (see Sindhī Gram. §. 6, VII) is only found in a small number of substantives, as نَاوِي nāve, bride; تَرَوِي trōre, aunt; يَوِي yaue, ploughing; it is chiefly used to form the feminine from adjectives and participles (present and past), as وَوِي važai, m., hungry, fem. وَوِي važe or وَوِي kavūnkai, m. doing, fem. وَوِي kavūнке (کَوونک); cf. §. 39, 2.

A certain number of feminine nouns, which originally ended in e, have dropped it in the Nom. Sing., but restore it again in the Format. Sing. and in the Nom. Plur. As in Sindhī already both feminine terminations, ă and ě are interchanging, so has the Paštō also some nouns, which in Sindhī end as yet in ă, subsumed under the termination e; e. g. چَار čār, business, (instead of چَار, Sindhī कारि), Gen. Sing. دَ چَار da čāre, Nom. Pl. چَارِي čāre (or چَار); كَوْهَار gōhār, a herd (= كَوْهَار, Sindhī गोहरि), Gen. Sing. دَ كَوْهَار da gōhāre etc.; وَات vāt, road (Sindhī वाट), Gen. Sing. دَ وَات da vāte etc.; cf. §. 51, a.

Only a small number of fem. nouns ends in an original consonant, which are all irregular in their Plural cf. §. 51, b.

II. Primary themes derived directly from verbal roots.

§. 11.

The roots having passed through so manifold and partly radical transmutations in Paštō, it is very often difficult, to point out the primary themes, as the etymology of a great many Paštō nouns is still wrapt up in darkness.

Notwithstanding this it is very interesting to follow them up, as far as they can be distinctly recognised, as we get thereby a glimpse into the internal fabric of the language and are enabled to lay bare the links, which connect the Paṣtō with the Indian Prākṛit tongues.

§. 12.

1) The verbal noun ending in ḡh (masc.) and āh (fem.).

Like as in Sindhī a verbal noun, ending in u, may be derived from the verbal root (see Sindhī Gram. §. 8, I, 1, c.), in the same way a verbal noun may be derived in Paṣtō by dropping the termination of the Infinitive al, and adding to the root of the verb the termination ḡh (= Sindhī u, cf. §. 9, 5), as:

پاځسیدہ paṣsēd-ḡh, grieving, Inf. پاځسیدل paṣsēd-al, v. n.

لیدہ līd-ḡh, seeing, Inf. لیدل līd-al, v. a.

The causal verbs do not form a verbal noun in ḡh (nor any verb ending in av-ḡh or ōv-ḡh), but employ either the termination -unāh, -ūn, or -āūn (§. 13. 15.).

Of the formation of a verbal noun in āh, which is so frequent in Sindhī (= ā), only a few remnants have been left in Paṣtō, as:

ناستہ nāst-āh, f., sitting, Inf. ناستل nāst-al;

کښیناستہ kṣē-nāst-āh, sitting down, Inf. کښیناستل.

زغاستہ zyāst-āh, running, Inf. زغاستل zyāst-al.

ملاستہ mlāst-āh, reposing, Inf. ملاستل mlāst-al.

A variation of the verbal nouns in ḡh are those verbal nouns, which are derived from the root by lengthening at the same time the root-vowel, as:

واتہ vāt-ḡh, going out, Inf. وتل vat-al,

and the compounds from وتل, as:

آلواتہ āl-vāt-ḡh, flying, Inf. آلوتل āl-vat-al.

کاتہ kāt-ḡh, seeing, Inf. کتل kat-al.

یاستہ yāst-ḡh, ejecting, Inf. یاستل yāst-al.

But in the Formative Plur. the lengthened root vowel is shortened again on account of the accession of the heavy termination ō,

as دَ كَتَوُ da kat-o, of seeing. It is to be observed, that the verbal nouns ending in aḥ are always treated as Plurals; only in poetry they are occasionally used in the Sing.

§. 13.

2) The verbal noun ending in -anāḥ, -unāḥ.

The most common formation of verbal nouns is that ending in -anāḥ (fem.), which corresponds to the Sindhī affix अणु (Sindhī Gram. §. 8, I, 2), with the only difference, that the gender has been changed in Paṣtō. This affix is added to the verbal root in the same way as the affix aḥ.

The causals and all (active) verbs, which end in av-aḥ or ōv-aḥ, change the termination anāḥ to unāḥ, by the influence of the labial v. E. g.

تَبَّهَ tṣ-anāḥ, fleeing, Inf. تَبَّهَ tṣ-aḥ.

مَرَّيْدَنَه marēd-anāḥ, the being satiated, Inf. مَرَّيْدَنَه marēd-aḥ.

پَرَوَرَنَه parvar-anāḥ, fostering, Inf. پَرَوَرَنَه parvar-aḥ.

پَرَوَنَه parav-unāḥ, instigating, Inf. پَرَوَنَه parav-aḥ.

پَرَوَنَه prōv-unāḥ, selling, Inf. پَرَوَنَه prōv-aḥ.

§. 14.

3) The verbal noun ending in aḥ.

This verbal noun has now become the Infinitive, which is regularly inflected like all other nouns. The termination aḥ is originally identical with the affix an (anāḥ), by transition of n to l. It is remarkable, that the verbal noun in aḥ is always treated as a Plural in Paṣtō (like the verbal noun in aḥ) §. 42, f. In the Formative Plural the affix aḥ may be dropped altogether, so that such a noun outwardly quite coincides with the verbal noun ending in aḥ, as: دَ لِيدَلَو da līdal-ō, or دَ لِيدَو da līd-ō, of seeing.

§. 15.

4) The verbal noun ending in ūn (ā-ūn).

This affix corresponds to the Sindhī form in aṇō, which implies in Sindhī a lasting state or occupation (see Sindhī Gramm. §. 8, I, 2, b). The Sindhī termination aṇō has been

changed to ūn in Paṣtō, by transition of a to ū, final ō (u) being cast off at the same time. The affix ūn is immediately joined to the verbal root (the termination of the Infinitive al being first cleared away), and in those derivative neuter verbs, which end in ēd-al, it either accedes to the pure verbal root or to the verbal termination ēd-, as:

تَرُون tar-ūn, binding, Inf. تَرَل tar-al.

گَدُون gad-ūn
گَدِيدُون gad-ēd-ūn } intercourse, Inf. گَدِيدَل gad-ēd-al.

But when the termination -ēd- is a part of the verbal root (i. e. when the verb ending in ēd-al is not a derivative or no longer considered as such), the affix ūn must always accede to it, as:

آرَوِيدُون ārvēd-ūn, hearing, Inf. آرَوِيدَل ārvēd-al.

وِيرِيدُون vērēd-ūn, being afraid, Inf. وِيرِيدَل vērēd-al.

In causal verbs ā is inserted before the affix ūn, after the analogy of the Sindhī (Sindhī Gram. §. 42, II), the causal character of the verb being expressed thereby, as:

دَرَسْتَاُون drast-ā-ūn, completing, Inf. دَرَسْتَوَل drast-av-al.

سَورَاُون šōr-ā-ūn, shaking, Inf. سَورَوَل šōr-av-al.

But the formation of the causal verbal noun without inserted ā is also admissible, as:

پَاخُون paḡ-av-ūn, cooking, Inf. پَاخَوَل paḡ-av-al.

§. 16.

5) The Gerundive ending in ūnai.

The Paṣtō forms a Gerundive, by joining the affix ūnai (corresponding to the Sindhī affix anō, see Sindhī Gram. §. 9, 13. b) immediately to the verbal root. Outwardly it coincides with the affix ūnai, forming the participle present (§. 17), but it is well to be distinguished from it. Its use is not frequent, the Paṣtō generally preferring another turn, to express the idea of the Gerundive, very likely from no other reason but its liability to being confounded with the participle present. E. g.

لِيدُونِي līd-ūnai, what is or ought to be seen, Inf. لِيدَل līd-al.

کَرُونِي kr-ūnai, what is to be done, Inf. کَرَل kr-al.

نَه تَرَک بَه دَ دِی نَه کِرُونِی وَ نَه کِرِی زَه طَاقَت دَ دِی نَه لَیْدُونِی کَار
 نه لَرَم
 Kalīlah ō Damanah (Rav. Gulsh. I, 97).

Thou wilt not give up this not to be done (work) and I have no strength for this not to be seen work.

§. 17.

6) The participle present ending in ūnai and ūnkai.

The participle present has two terminations, which are affixed to the root of the verb, after the termination of the Infinitive *al* has been cast off.

a) The termination ūnai (fem. ūne).

This participial affix is identical with the Sindhī affix andō (see Sindhī Gram. §. 8, I, 10); in Paštō the dental *d* (= *t*) has been ejected and *a* deepened to *ū*, to restore the original quantity.

کِرِزِدُونِی girzēd-ūnai, going about, Inf. کِرِزِدَل girzēd-al.

مَاتِیْدُونِی māt-ēd-ūnai, being broken, Inf. مَاتِیْدَل māt-ēd-al.

چُوپُونِی čūp-ūnai, sucking, Inf. چُوپَل čūp-al.

کِښَوُونِی kṣ-av-ūnai, causing to write, Inf. کِښَوَل kṣ-av-al.

b) The termination ūnkai (fem. ūnke).

This termination is formed from the preceding and the adjective affix *kai* (Sindhī *kō*), so that it is properly a verbal adjective. For this reason it is frequently used in the sense of a substantive.

مَسِیْدُونِکِی masēd-ūnkai, smiling, Inf. مَسِیْدَل masēd-al.

لُوتُونِکِی lūt-ūnkai, a plunderer, Inf. لُوتَل lūt-al.

§. 18.

7) The participle perfect ending in ai and alai.

As in the Present, the Paštō has also two participial terminations in the Perfect.

1) The termination *ai* (fem. *e*), which, after the rejection of the Infinitive termination *al*, is immediately added to the verbal

root. This affix corresponds to the Sindhī affix *yō*, Hindī *ā* (Persian *ah*), which has sprung from the Sansk. affix **त** *ta* by elision of *t* (see: Sindhī Gram. §. 9, 14). Like the Sindhī (Hindī etc.) the Paṣtō can form a perfect participle of the Active Voice only from neuter verbs, whereas the perfect participle of transitive and causal verbs has always a passive signification.

As regards the formation of the perfect participle the following particulars are to be noticed:

a) Monosyllabic verbs, commencing with a conjunct letter, insert a euphonic *a* between the two consonants, to facilitate the pronunciation, as:

تَلَّی tal-ai, gone, Inf. تَلَّ tl-ā.

شَوَّی šav-ai, having become, Inf. شَوَّ šv-ā.

کَرَّی kar-ai, having been made, Inf. کَرَّ kr-ā.

b) The neuter derivative verbs (compounded with a substantive or adjective) are dissolved in the participle perfect into their component parts and use the perfect participle of شَوَّ šv-ā,

to become, i. e. شَوَّی šavai, which is put after the substantive or adjective. Those neuter verbs, which end in *ēd-ā* and are not derivatives or no longer considered as such, form their perfect participle regularly, by adding the affix *ai* to the verbal root. E. g.

دَاغ شَوَّی dāy šavai, branded, Inf. دَاغِیدَل dāy-ēd-ā (دَاغ subst.)

زَوَّ شَوَّی zōr šavai, having become old, Inf. زَوَّیدَل zar-ēd-ā (زَوَّ adj.)

وِیرِیدَی verēd-ai, having been afraid, Inf. وِیرِیدَل vērēd-ā.

c) The causals (*av-ā*), which are not compounded with a substantive or adjective (§. 118) or which are no longer treated as such, form their participle perfect seldom by the termination *ai*, but mostly by *alai* (cf. 2). The derivative causals are dissolved in the participle perfect into their component parts and put

after the substantive or adjective the perf. participle of کَرَّ kr-ā,

i. e. کَرَّی karai. E. g.

جَار کَرَّی jār karai, sacrificed, Inf. جَارَوَل jār-av-ā (جَار subst.)

جَوَّ کَرَّی jōr karai, made healthy, Inf. جَوَّوَل jōr-av-ā (جَوَّ adj.)

2) The termination *alai*, which is joined to the verbal root in the same way as *ai*. The very same termination we find

already in Sindhī (a-lu, see Sindhī Gram. §. 10, 21, b), Marāṭhī and Gujārātī, by which the perfect participle is rendered more like an adjective in form, without essentially affecting its original participial signification. The affix (a-)lai is originally an adjective affix, the use of which is already known in Prākṛit (cf. Varar. Prāk. Prakāśa, IV, 26, Cowell's ed.). In Paṣṭō ai (the proper affix of the perfect participle) has been changed to a before the affix lai, similarly as in Sindhī ō has passed into a.

It is to be noticed, that the causals ending in av-aḷ (as far as they are not derivatives) and generally also the active verbs ending in -v-aḷ, form their participle perfect mostly by alai, less by ai. E. g.

وَرَهَوَلَيَّ varh-av-alai, released, Inf. وَرَهَوَل varh-av-aḷ.

بَنَوَلَيَّ šōv-alai, shown, Inf. بَنَوَل šōv-aḷ.

نِيَوَلَيَّ nīv-alai, } seized, Inf. نِيَوَل nīv-aḷ.
نِيَوَيَّ nīv-ai }

All verbs may assume the termination alai instead of ai. The causals eject now and then before alai the syllable -av-, as دَمَلَيَّ dam-alai, breathed, instead of دَمَوَلَيَّ dam-av-alai. The monosyllabic verbs commencing with a conjunct consonant, do not insert between the two consonants a euphonic a, when assuming the termination alai, as:

تَلَلَيَّ tl-alai, gone, Inf. تَلَل tl-aḷ.

III. Secondary themes.

Under this class we comprise all those nouns (substantives as well as adjectives), which are derived, according to fixed laws, from another (primary) theme.

A. Formation of abstract nouns,

which, by means of different affixes are derived from other nominal themes (substantives and adjectives).

§. 19.

1) Nouns ending in ī (fem.).

This termination, which in Sindhī (see: Sindhī Gram. §. 10, I, 1) and Persian comprises the greatest number of abstract nouns, is not so frequent in Paṣṭō. E. g.

بَدَائِي badā-ī (badā-y-ī) greatness, from بَدَائِي badāe, great.
 خَوَاشِي xvaš-ī, pleasure, from خَوَاشِي xvaš, pleased.
 جَاسُوسِي jāsūs-ī, spying, from جَاسُوس jāsūs, spy.

§. 20.

2) Nouns ending in ā and āī (fem.).

By means of these two affixes (which are essentially identical) abstract nouns are derived from substantives and adjectives. E. g.

غَلَا ḡl-ā, theft, from غَل ḡl, thief.

رُونَرَا rūnr-ā or: رُونَرَايِي rūnr-āī } splendour, from رُونَر rūnr, splendid.
 رَنَرَا ranr-ā, رَنَرَايِي ranr-āī

رَوِشَنَائِي rōšn-āī, brightness, from رَوِشَن rōšan, bright.

§. 21.

3) Nouns ending in āh (fem.).

The affix āh (shortened from original ā) forms abstract nouns from adjectives; final ō is changed before it to av and ai to i; e. g.

پَوَهِ pōh-āh, understanding, from پَوَهِ pōh, intelligent.

پِرْزَوَه pirzav-āh, desire, from پِرْزَوَه pirzō, desirous.

سَتَرِيه stāri-ah, fatigue, from سَتَرِيه stārai, fatigued.

§. 22.

4) Nouns ending in tiā (stiā, siā) (fem.).

The Paštō affix tiā corresponds to the Sindhī affix ता, ताई, which forms numerous abstract nouns from substantives and adjectives (see: Sindhī Gram. §. 10, 3). The affix stiā and (thence by assimilation) siā is identical with tiā, the sibilant being only a euphonic addition; it is only found in a few nouns. The affix tiā is immediately joined to the noun; in some adjectives however the

original (long) root-vowel (ā), which in the Nom. Sing. had been deepened to ō or ū is restored again, but shortened at the same time to a before the accession of this (heavy) affix; final ai is changed to ī (i. e. the noun is put in the Formative), and final s dropped.

دروندتیا drūnd-tiā, heaviness, from دروند drūnd, heavy.

زورتیا zōr-tiā }
زرتیا zār-tiā } oldage, from زور zōr, old.

ستريتيا stārī-tiā, fatigue, from ستري starai, fatigued.

ميلستيا mēlma-stiā, hospitality, from ميلمه mēlmah, guest.

تنكسيا tang-siā, tightness, from تنك tang, tight.

§. 23.

5) Nouns ending in aṭ, tōb (ōb), tūn (ūn), vālai, valī, galvī, avī.

All these abstract affixes are derived from one Sanskrit affix, as different from each other as they may appear at the first glimpse. We have here an instance, how the modern Prākṛit idioms (and amongst them also the Paṣṭō) have managed to derive from one affix a variety of abstract formations. The Sansk. affix, from which all these various forms have sprung, is त्व tva*) (cf. Sindhī Gram. §. 10, 6).

a) The affix aṭ (masc.).

This affix corresponds to the Sindhī affix āṭu (Sindhī Gram. §. 10, b). (The process of assimilation is: त्व tv = त tt, and by lengthening the conjunctive vowel a = āṭ; by transition to the cerebral class = āṭ; in Paṣṭō however the conjunctive vowel is not lengthened.) This formation is in Paṣṭō, as well as in Sindhī, of rare occurrence.

لویت lōy-aṭ, greatness, from لوی lōe, great.

*) Or त्वन tvana, Prāk. त्वण; cf. Lassen, Instit. Linguae Prāk. §. 89.

b) The affix tōb (ōb) (masc.).

In the case of this affix the process of assimilation is: tva is dissolved into tav = tab and short a deepened to ō = tōb; from tōb has sprung ōb by elision of t (in accordance with a common Prākṛit rule). — This formation is very common in Paṣtō and derives abstract nouns from substantives and adjectives. In some adjectives the original (long) a, which in the Nom. Sing. has been deepened to ō (ū) is restored again before the accession of this (heavy) affix, but shortened at the same time. Nouns ending in ai are put in the Formative (= ī) before this affix, and some adjectives ending in ai, drop their final syllable altogether. E. g.

سپینتوب spīn-tōb, whiteness, from سپین spīn, white.

سرتوب sar-tōb }
سورتوب sōr-tōb } coldness, from سور sōr, cold.

سريتوب sarī-tōb, humanity, from سري sarai, man.

ليونتوب lēvan-tōb, madness, from ليوئي lēvanai, mad.

پرسوب pars-ōb, swelling; Adj. not in use (cf. پرسيدل pars-ed-al).

c) The affix tūn (ūn) (masc.)

This affix is lengthened from **تن**; ūn is the same as tūn, only with elision of t. Both affixes derive abstract nouns from adjectives, seldom from substantives. Before the affix ūn final ai, ah etc. is dropped. *)

بيالتون biyal-tūn, separation, from بيل biyal, separated.

پايوستون paivast-ūn, connexion, from پايواسته paivastah.

ژوندون žvand-ūn, life, from ژوندای žvandai, alive.

کندرتون kunda-tūn }
کنداهتون kundāh-tūn } widowhood, from کنده kundāh, widow.

*) Not to be confounded with the abstract affix تون tūn is the noun تون tūn = Pers. ستان place, which also forms compounds, as ميرتون mēṣa-tūn, an ant's nest or place (§. 38, 2).

d) The affix *vālai* (masc.)*).

The affix *vālai* is equally to be derived from **वन = त्वन**, the medial *a* being lengthened to *ā* and *n* changed to *l*. By means of this affix numerous abstract nouns are formed from substantives and adjectives. Before the accession of this affix original (long) *a*, which in the Nom. Sing. has been deepened to *ō* (or *ū*), may be restored again in adjectives, but must be shortened. E. g.

سُورَوَالِي *sūr-vālai*, redness, from سُور *sūr*, red.

کَنُرَوَالِي *kanr-vālai*
کُونُرَوَالِي *kōnr-vālai* } deafness, from کُونُر *kōnr*, deaf.

مُورَوَالِي *mōr-vālai*, motherhood, from مُور *mōr*, mother.

e) The affix *valī* (fem.).

The affix *valī* is apparently shortened from *vālai* and the masc. termination changed at the same time to the feminine. It is of rare occurrence and implies chiefly relationship. E. g.

قَامُولِي *qām-valī*, clanship, from قَام *qām*, clan, tribe.

وَرُورُولِي *vrōr-valī*, brotherhood, from وُرور *vrōr*, brother.

f) The affix *galvī*, *galī* (fem.).

The origin of this affix is rather obscure; but we do not hesitate to derive it too from **वन = त्वन**. In Persian already initial *v* is often charged to *g*, and that *n* is often changed to *l* in Paṣtō, we have noticed already (§ 5). The original form of this affix is *galī*, which is also found; in *gal-v-ī* *v* seems to be a euphonic insertion. It denotes, like *valī*, relationship. E. g.

وَرُورُگَلُولِي *vrōr-galvī*, brotherhood, from وُرور *vrōr*, brother.

پېژندگَلُولِي *pēžand-galvī*
پېژندگَلِي *pēžand-galī* } acquaintance, from پېژندِي (part.perf., known).

*) The abstract affix *vālai* is not to be compared with the Hindī *vālā* (Sindhī *vārō*), for we have its form in Paṣtō still (*vāl*).

g) The affix *avī* (fem.).

The affix *a-vī* (for *a* is the conjunctive vowel) corresponds to the Sindhī affix *pī* (Sindhī Gram. § 10, 6) = *bī* = *vī*. It implies likewise relationship and is not used much. E. g.

خپلوی *χpal-avī*, relationship, from خپل *χpal*, own.

§ 24.

b) Nouns ending in *garāh* (fem.) and *garai* (masc.).

The affix *garāh* corresponds to the Sindhī affix कार, which already in Sindhī forms abstract nouns (Sindhī Gram. § 10, 7). In Paštō *k* has passed into the media *g* and *r* into *r*, *ā* being shortened at the same time (cf. Pers. کَر). This formation is very scarce; e. g.

| | |
|-----------------------|--|
| ښيگره <i>šē-garāh</i> | } goodness, from ښه <i>šah</i> , good. |
| ښيگرې <i>šē-garai</i> | |

B. Formation of appellatives and adjectives.

§ 25.

In the following formations we comprise only such appellatives and adjectives, the derivation of which from another nominal theme by means of an affix may be clearly established. The Persian formations, which have been brought over to the Paštō, we shall pass by as foreign to our investigation.

§ 26.

1) The affix *ai* (ī).

By means of the affix *ai* numerous adjectives are formed; it corresponds according to etymology:

a) To the Sindhī affix *ō* = Sansk. औ (Sindhī Gram. § 10, 14), which is subjoined to the nominal theme, as:

پاخې *paχ-ai*, mangy, from پاخ *paχ*, mange.

ماخې *maχ-ai*, even, equal, from مَخ *maχ*, face.

پرونې *parūn-ai*, yester, from پرون *parūn*, yesterday (adv.).

b) To the Sindhī affix ī (Sansk. ईय, इय; Sindhī Gram. § 10, 9, b), which forms adjectives implying descent, as:

پیشاورِی pēṣāwar-ai, of Peshāwar, from پیشاور Pēshāwar.

سواتِی svāt-ai, of Svāt, from سوات Svāt.

In Persian formations or such as are made in analogy with the Persian (or Hindī) the affix ī is used, as:

روشنائی rōṣān-ī, an adherent of Pīr rōṣān;

ہندی hind-ī, Indian, from ہند Hind, India.

خرچی xart-ī, prodigal, from خرچ xart, expense.

§. 27.

2) The affix anai, an (īnai, ūnai).

This affix corresponds to the Sindhī affix āṇō (Sindhī Gram. § 10, 27), by which adjectives are formed implying time, place or relation generally. When the nominal theme ends in a vowel or final ah (āh), the initial a of the affix anai is dropped as well as final h of the theme. E. g.

اوسنِی ōs-anai present (time), from اوس ōs, now (adv.).

بیکانی bēgā-nai, last night's, from بیکā bēgā (or بیکاء) evening.

پورتنِی pōrta-nai, upper, from پورتہ pōrtah, above.

The termination ai is also frequently dropped, as:

اوسن ōs-an, hoḍiernal.

An irregular formation is:

بارنِی bar-anai, last night's, from باراہ barāyah, last night (adv.).

Besides the form anai we find also ūnai (Sindhī Gram. § 10, 28, a) and īnai, the latter form always, when the nominal theme ends in i (e) and ē; e. g.

رِشتونِی riṣt-ūnai } true, truthful, from an obsolete theme رِشت
رِشتینِی riṣt-īnai } (Pers. راست).

وړاندینِی vṛānd-īnai, foremost, from وړاند vṛānde, ahead (adv.).

§ 28.

3) The affix tai and tū.

Both affixes, which are only found now in a few nouns, are identical with the Sindhī affix atu (Sindhī Gram. § 10, 18), and form appellatives, which denote an occupation or usual action; e. g.

رَوَظَہ تَی rōžah-tai, one who fasts much, from رَوَظَہ rōžāh, fast.

جِرگَہ تُو jirga-tū, a member of the جِرگَہ jirgāh, assembly of the clan.

§ 29.

4) The affix zan, žan, jan.

This affix is of Persian origin but frequently used in Paštō nouns; žan and jan is only a different pronunciation of zan. The fem. termination āh is dropped before the accession of this affix. E. g.

| | | |
|-----------------|---|----------------------------------|
| غَمَزَن yam-zan | } | sorrowful, from غَم yam, sorrow. |
| غَمَزَن yam-žan | | |
| غَمَجَن yam-jan | | |

تَبَّجَن tab-jan, feverish, from تَبَّہ tabāh, fever.

§. 30.

5) The affix man (an).

The affix man is shortened from the Persian affix mand (Sansk. मत्, Prāk. मन्त), from which has sprung the affix an by elision of initial m. It forms adjectives implying possession. Before man final ī and aī are changed to a, and before an final āh, ī and aī are dropped altogether. E. g.

دَوْلَت مَن daulat-man, rich, from دَوْلَت wealth.

مِیْرِخَمَن mīrṭa-man, hateful, from مِیْرِخِی mīrṭī, spite.

پَمَن pam-an, mangy, from پَم pam, mange.

خِیَرَن xīr-an, dirty, from خِیَرَه xīrāh, dirt.

وَرَن var-an, woollen, from وَرَنِی varāī, wool.

§. 31.

6) The affix *bār*, *var* and *vāl*.

These three affixes are identical and correspond to the Sindhī affix *vārō* (Hindī *vāl* or *vālā*, Sansk. वल; see Sindhī Gram. § 10, 36). The Paṣtō affix *bār* and *var* is used in the same sense as the Persian وار and ور*) and the Sindhī *vārō*, denoting possession, whereas *vāl* is now used to form a few appellatives implying descent, which is already partly the case in Hindī.

When a noun ends in a consonant, the affix *var* (but not *bār*) is joined to the nominal theme by the conjunctive vowel *a*, (as in Sindhī), to facilitate the pronunciation.

مینت‌بار minnat-bār, obliged, from مینت, obligation.

زړه‌وار zraḥ-var, bold (having a heart), زړه zraḥ, heart.

بخت‌ا‌وار baxt-a-var, lucky, from بخت baxt, luck.

بنیروال bunēr-vāl, a man of Bunēr.

پکلائی‌وال paklaī-vāl, a man of Paklaī.

The affix وار *vār* is also found in Paṣtō, but only in nouns borrowed directly from the Persian.

§. 32.

7) The affix *yālai*.

This affix corresponds to the Sindhī affix *ārō* or *ālu* (Sindhī Gram. § 10, 15), which forms adjectives implying possession. In Paṣtō a euphonic *y* has been inserted before *ālō* = *y-ālai*.

The termination *ai*, *āh* (*ai*) is dropped before the accession of this affix. E. g.

جنگیالی jang-yālai, warlike, from جنگ war (Pers. جنگار).

توریالی tūr-yālai, a swordsman, from توره tūrāh, sword.

برکیالی brag-yālai, spotted by leprosy, from برکی bragai, leprosy.

*) Vullers, *Institutiones Linguae Persicae*, p. 165, 174. 175. derives all these affixes from آوردن, but the Sindhī and Hindī speaks too strongly and also too clearly against it.

§. 33.

8) The affix *ēlah*, *ēlai* and *ilai*.

These affixes, which are all identical, correspond to the Sindhī affix *īrō*, *ērō* (*ēlō*) (Sindhī Gram. § 10, 16). In Paštō they are now used only in a few words and form appellatives of descent.

| | | |
|-----------|----------|---|
| رُوهِيلَه | rōh-ēlah | } a mountaineer, from رُوه, rōh, a mountainous country (Sindhī रोहु). |
| رُوهِيلَي | rōh-ēlai | |
| رُوهِيلَي | rōh-ilai | |

§. 34.

9) The affix *īn*, *īnaḥ*.

This affix corresponds to the Sindhī affix *īnō*, (Sansk. **ईन**; Sindhī Gram. § 10, 30), Persian *īn*, *īnaḥ*, and forms adjectives, which signify „consisting of, made of“. The termination *ai*, *aī* and *āh* is dropped before the accession of this affix. E. g.

ریشمین rēšm-īn, silken, from ریشم rēšam, silk.

خَوْرَيْن xavr-īn, made of clay, from خَوْرَي xavrai, clay.

وَرَيْنه var-īnaḥ, woollen, from وَرَي varai, wool.

IV. Formation of Diminutives.

§. 35.

As in Sindhī so also in Paštō a diminutive may be formed by using the fem. termination of a noun, where this is admissible, as: دَند dand a (somewhat large) tank, دَندَه dandāh (fem.) a (somewhat) smaller tank.

But the Paštō possesses also a great variety of diminutive affixes, more so than any of the cognate idioms. They are the following:

1) K, which corresponds to the Sansk. dimin. affix क. When a noun ends in consonant, a is used as conjunctive vowel, but when it ends in *āh* (fem.), *h* only is dropped and the fem. noun passes into a masculine on account of the affix *k*; the fem. termination *kāh* however is also in use.

مَرْدَكْ mard-a-k, a little man, from مَرْد mard, man.

تَوْبَكْ tōp-a-k, a musket (small cannon), from تَوْب tōp, cannon.

بَنْرَكْ banra-kāh, a small feather, from بَنْرَ banrāh, a (large) feather.

2) Kai (fem. kaī). This affix is identical with the preceding. In monosyllabic words, which have ō or ū in the Nom. Sing. deepened from original ā, this vowel is restored again before the affix kai but shortened, the addition of the (heavy) affix not admitting any longer the retention of the (long) root-vowel.

When the noun ends in aī or āh, ī and h are dropped before the affix; long ā is frequently shortened and ai dropped altogether. E. g.

خَپَرَكْ tapar-kai, a thin sheet of water, from خَپَرِ taparai, a pool.

شَپَنَكْ špan-kai m. a little shepherd
شَپَنَكْ špan-kaī f. a little shepherdess } from شَپُون špūn, shepherd.

جَينَكْ jīna-kaī, a little girl, from جَينِ jīnai, girl.

تَوْتَكْ tōta-kai, a swallow (a small parrot), from تَوْتَا tōtā (m.) a parrot.

وَرَكْ vru-kai, very small (fem. وَرَكْ vru-ke) from وَر vur, small.

3) gai (fem. gaī). This affix is identical with kai, only the tenuis k having passed into the corresponding media g.

بَازَرَكْ bāzār-gai, a small Bāzār, from بَازَار.

بُودَاَكْ būdā-gaī, an old little man
بُودَاَكْ būdā-gaī, an old little woman } from بُودَا būdā, old.

طَاطُكْ taṭū-gai, a small pony, from طَاطُ taṭū, a pony.

Irregular is:

زَرَكْ zar-gai, a small heart, from زَرَّ zraḥ, heart.

4) ū-kai, ū-gai. Both these affixes do not differ in any way from the preceding affixes, only ū being added as conjunctive vowel, before which every final vowel (or diphthong) disappears. E. g.

دَندُوكْ dand-ū-kai, a small pond, from دَند dand, a pond.

چُرُوكْ čur-ū-kaī, a small knife, from چُرِ čurai, knife.

5) ai. This affix is identical with kai, k being elided and only ai added to the noun, if the final consonant be a guttural or a liquida (l, r). E. g.

تَاطَکْ-ای tatak-ai, a small hammer, from تَاطَکْ tatak, hammer.

جُونْکْ-ای jūng-ai, a small young camel, from جُونْکْ jūng, a young camel.

تَارْخْ-ای tarx-ai, a reel, from تَارْخْ tarx, a wheel.

بَهَادُورْ-ای bahādur-ai, a little hero, from بَهَادُورْ bahādur, a hero.

§ 36.

Besides k, kai, gai the Paṣtō makes also use of the second diminutive affix of the Sanskrit, र, deriving from it a variety of new diminutive affixes.

b) ʀai (fem. ʀaī). This affix corresponds to the Sindhī diminutive affix ʀō (= र); its conjunctive vowel is a, before which a final vowel (or diphthong) is dropped.

خَسْ-ا-رَای xas-a-ʀai, a little bit of straw, from خَسْ xas, a straw.

بَآچْ-رَای bača-ʀai, a little infant, from بَآچْ bačai, infant.

کُوزْ-ا-رَای kūz-a-ʀaī, a small gugglet, from کُوزْ kūzāh, a gugglet.

7) ū-ʀai (ūrai), ō-ʀai (ō-ʀai) (fem. ūrai, ōrai or ūre, ōre). These affixes are identical with ʀai, with the only difference, that ū or ō are used as conjunctive vowels, before which a vocalic termination must disappear.

جَنْگْ-رَای jangū-ʀai, skirmish, from جَنْگْ jang, battle.

گَدْ-Ō-رَای gad-ō-ʀai, lamb, from گَدْ gad, a ram.

مَآکْ-Ū-رَای mažak-ūrai, a little mouse, from مَآکْ maža-k, a mouse.

§ 37.

8) Karai, garai, gūrai (fem. kare, gare, gūrai and gūre). It appears, that these affixes, which are of rare occurrence, comprise both diminutive affixes k, g and ʀ (r). E. g.

تَوْتَا-کَرِای tōta-karai, swallow, from تَوْتَا tōtā, parrot.

وَزْ-گَرِای }
 وَزْ-گُورِای } a kid, from وَزْ vuz, a he-goat.

garai is now and then also added to adjectives, as :

نیمگرای nīm-garai, incomplete (a little half), from نیم nīm, half.

9) ūn-garai. This affix, which is only found in a few words, is identical with garai, with the only difference, that ūn (= ū) is used as conjunctive vowel; e. g.

باجونگرای bač-ūngarai, a little infant, from باجی bačai, infant.

10) ū-ṭai, ō-ṭai (fem. ūṭai, ōṭai with subst., ūṭe, ōṭe with adj.). The origin of these (identical) affixes is somewhat obscure. There can be no doubt, that ū and ō are conjunctive vowels, the proper diminutive affix is therefore ṭai. We find the very same affix in Sindhī, ūṭō or ōṭō (Sindhī Gram. § 11). It is probable, that r has been first changed to ḍ (ڑ, as already in Prākṛit) and thence to ṭ. Before ū-ṭai or ōṭai a final vocalic termination is dropped. This diminutive affix is not only joined to substantives but also to adjectives. E. g.

ساروتی sar-ōṭai, a little, man, from ساری sarai, man.

کچوتی kač-ūṭai, very small, from کچ kač, small.

جینوتی jin-ōṭai, a little girl, from جینی jinaī, girl.

11) gūṭai or gōṭai (fem. gūṭai, gōṭai). This affix is apparently a combination of ūṭai (ōṭai) with the affix g = k, like karai and garai. E. g.

ملاگوتی mullā-gūṭai a little (= ignorant) mullā.

کارگوتی kār-gōṭai, a small matter, from کار kār, matter.

زارگوتی zar-gōṭai, a little heart, from زړه zraḥ, heart.

§. 38.

V. Composition of nouns.

The Paṣtō uses (abstracted from those, which are directly taken from the Persian), four kinds of compound nouns:

1) Copulative compounds (so-called Dvandva), two nouns being joined together either by the Persian copula , (ō) or by the insertion of the long vowel ā. Such like compounds are considered, from a grammatical point of view, as one word. E. g.

سَرَوَمَال sar-ō-māl, head and property.

کُورَاکُور kōr-ā-kōr, house by house.

Compositions, made after the analogy of the Persian, by the proposition پَه pah (= Pers. به) are not frequent, as: پَه پَه پَه town by town. Juxtapositions, like نَاسْت وَا لَاق sitting, standing (= restless), رَاکِرَه وَا رَاکِرَه giving to him, giving to me = commerce, are not treated in Paštō as one noun (and therefore no compound), as every word is inflected separately.

2) Dependent compounds (so-called Tatpuruṣa), the first of which is grammatically dependent on the second. The first noun stands mostly in a Genitive-relation to the second, far more rarely is another case-relation implied. E. g.

نور پَرِوَاتَه nvar-prēvātaḥ, sun-set.

کَلَه مَنَار kalāh-minar, a tower of skulls.

In such like compounds the first noun commonly remains unaltered, but a vocalic termination may also undergo a change; so may final ai be changed to a and final āh be dropped altogether.

مِیَرَتُون mēža-tūn, an ants' nest (ستَان = Pers. تُون), from مِیَرِی mēžai.

خَاوَرگَارِی xāvr-gārai, a clay-pit (خَاوَرَه xāvrāh).

اَوَسپِن خَرِی ōspīn-xarai iron-dross (اَوَسپِنَه ōspīnāh).

Only in poetry such compounds are found, as:

کَمَر پَرُوت kamar-prōt, fallen on the waist.

More common are such compounds, as are formed after the analogy of the Persian, as:

گَوَشَه نَشِین gōṣāh-nišīn, sitting in a corner.

گَنَدپُوش gand-pōš, wearing a patched garment.

3) Descriptive compounds (so-called karmādhāraya), in which the first noun nearer defines the second. Properly speaking the Paštō has not formed any compounds of this kind from its own resources, but adopted them from the Persian or the

adjoining Prākṛit idioms, though substituting occasionally a Paṣtō noun*).

مہاجن mahājan, a banker (a great man) (Hindī).

مہراج maha-rāj, a king (Hindī).

ناپاک nā-pāk, impure (Pers.).

هم زوولی ham- zōvalai, cotemporary (born together).

4) Possessive compounds (so-called Bahuvrīhi).

This class of compounds is very frequent in Paṣtō and formed in various ways, as it comprises again all the three preceding classes. On the whole the Paṣtō agrees therein with the Persian, but it has also formed such compounds, as are foreign to the Persian and are more in accordance with Sanskrit usage.

a) Two substantives may form a possessive compound as:

گل اندامہ gul-andāmāh, having the body of a rose (fem.);

گل اندام is Tatpuruṣa, body of a rose.

سینه کباب sīnāh kabāb, having the breast roasted; سینه کباب

may also be Tatpuruṣa.

b) An adjective or participle perfect is put before a substantive. The substantive itself may either remain unaltered or it changes a final aḥ, āh and the Plural-termination ūnah to ai, ūn-ai respectively, whereby the substantive is transferred to an adjective. The adjective which is placed before the substantive, commonly remains in the Masc. Sing., but it may also take the gender of its substantive.

نیک خوئی nēk xōe, having a good temper.

پاک زروئی pāk zrūnai, having pure hearts (زروئے, Plur. of زره).

سپین ویری spīn žīrai, having a white beard (ویره žīrāh).

ویره خوئی vīrāh xūlai, having an open mouth (خوئے xūlāh).

*) Appositions, like کوطه سپی Kūṭāh spai, a dog of the Kūṭāh race, cannot be considered as compounds, as every noun is treated as independent; in the fem. therefore کوطه سپی Kūṭāh spai, a bitch of the Kūṭāh race.

c) Another kind of possessive compounds, which is peculiar to the Paštō, is formed by placing the adjective or participle perfect after the substantive. When the adjective ends in a consonant, it may add the termination ai, whereas substantives ending in āh drop it before the adjective. E. g.

زوی مړی zōe marai, having a dead son.

لاس پرېکړی lās prēkarai, having the hand cut off.

مخ تورې max tōrai, having a black face (تور black).

سترګ وړی starg važai, having hungry eyes.

VI. Formation of the gender.

§ 39.

The Paštō has, like most of the Indian Prākṛit tongues, lost the neuter and distinguishes only between masculine and feminine. The gender is on the whole very easily recognisable by the terminations of the nouns (§ 9. 10); only the termination *ā* causes some difficulties, though the pronunciation itself clearly distinguishes between masculine (āh) and feminine nouns (āh).

The gender is either expressed by different nouns, as it is the case in most languages with nouns denoting relationship, like:

پلار plar, father, مور mōr, mother; ورور vrōr, brother, خور χōr, sister; مېړه mēraḥ, husband, ډرتېنه artīnāh, wife; زوی zōe, son, لور lūr, daughter;

the same is the case with some common domestic animals, as سنده sandaḥ, a male buffalo, مېشه mēšāh, a female buffalo: or the feminine is formed from the masculine by a different termination. This is done in the following manner:

1) From masc. nouns ending in a consonant the feminine is formed by adding the termination āh (§ 10, 2), as:

ځميار ɟamiār, a tanner, fem. ځمياره ɟamiār-āh, the wife of a tanner.

غل ɣəl, a thief, fem. غله ɣlāh (instead of ɣəl-āh) a female thief.

Those nouns, which have deepened original *ā* to *ō* or *ū* in the Nom. Sing., restore it again, but shortened before the fem. termination *āh*, which is accented.

شپون *špūn*, shepherd, fem. شپنه *špān-āh*, shepherdess.

پښتون *paštūn*, an Afghān, fem. پښتنه *paštān-āh*, an Afghān woman.

The same rule holds good in reference to adjectives ending in a consonant (§ 86).

ډیر *dēr*, much, fem. ډیره *dēr-āh*.

رونر *rūr*, bright, fem. رنره *ranr-āh*.

خورب *tōrb*, fat, fem. خوربه *tarb-āh*.

2) From masc. nouns, ending in *ai* the feminine is formed by changing final *ai* to *aī* (seldom to *ī*), as:

دُرَانِي *durānai*, a Durāni, fem. دُرَانَاي *durānaī*, a female Durāni.

تُورِي *tōrai*, a bullock (with crumpled horns), fem. تُورَاي *tōraī*.

وَرْمَبِي *vṛumbai*, the first, fem. وَرْمَبَاي *vṛumbaī*.

پِشِي *pisai*, cat, fem. پِشِي *pišī* (besides پِشِي).

An exception from this rule makes a number of adjectives, which form their feminine not by *aī* but by *e* (cf. § 87, 2); further all participles present and perfect (§ 87, d).

Similarly a number of substantives, especially such, as are originally adjectives, form their feminine by the termination *e*, as:

زَنَرِي *zanrai*, a lad, fem. زَنَرِه *zanre*, a girl.

سَرَكُوزِي *sarkūzai*, a hog, fem. سَرَكُوزِه *sarkūze*.

كَچُوتِي *kačūtai*, a little child (dim.), fem. كَچُوتِه *kačūte*.

كُوتِي *kūtai*, a young donkey, fem. كُوتِه *kūte* *).

وَرَابَانَرِي *vṛābānrai*, a man of a marriage procession, fem. وَرَابَانَرِه *vṛābānre*.

The diminutive affixes *karai* and *garai* form their feminine by *e* (§ 37); so also *garai*, when corresponding to the Persian

*) Similarly كُوتِي *kūcai*, a young donkey, fem. كُوتِه *kuče*.

affix کر, making, doing (cf. § 87, 2, c). The dim. affix ūrai admits of both fem. terminations, aī and e;

وزگري vuzgarai, a small goat, fem. وزگري vuzgare.

چرکوري čirkūrai, a little cock, fem. چرکوري and چرکوري.

3) From masc. nouns ending in ā the feminine is derived by changing ā to ī, as :

توتا tōtā a parrot, fem. توتي tōtī.

Besides the fem. termination ī however aī is also in use, as :

کاکا kākā, paternal uncle, fem. کاکاي kākāī, paternal aunt.

گودا gōdā, a male puppet, fem. گوداي gōdāī, a female puppet.

Adjectives, ending in ā, remain unaltered in the feminine (§ 38).

4) From masc. nouns ending in aḥ the feminine is formed by changing aḥ to āḥ. Though this change is not expressed in writing, it is heard in pronunciation. E. g.

کارگه kārgaḥ, a male crow, fem. کارگاه kārgāḥ.

کوتاه kūtāḥ, dog, fem. کوتاه kūtāḥ, bitch.

Adjectives ending in aḥ form their feminine in the same way, cf. §. 90. From substantives, denoting human beings or occupations the feminine is formed by means of the affix anāḥ (Sindhī āṇī etc; Sindhī Gram. § 14, 1), before which the termination aḥ is dropped. E. g.

غوبه gōbaḥ, cowherd, fem. غوبنه gōbanāḥ, herdsman.

میلماہ mēlmaḥ, guest, fem. میلمانہ mēlmanāḥ, female guest.

5) From masc. nouns ending in e the feminine is formed by adding the termination āḥ, before which final e is changed to y. E. g.

آشنای āšnāe, acquaintance, friend, fem. آشنایہ āšnāy-āḥ.

سوئی sōe, hare, fem. سوئے sōy-āḥ.

The same is the case with adjectives, § 91.

6) From masc. nouns ending in ī the feminine is formed by changing ī to aī, as*):

دوبی dōbī, a washerman, fem. دوباى dōbaī, washerwoman.

کُمکى kumakī, a helper, fem. کُمکای kumakaī.

With nouns denoting human and other living beings (of a higher kind) or occupations, the fem. termination اَنَـہـ anāh (Sindhī ānī, Sindhī Gram. § 14, 4) is also in use, before which final ī is either dropped or changed to y, when preceded by a vowel.

مُوجى mōčī, a shoemaker, fem. مَوجَہـ mōč-anāh.

مَای mā-ī a barber, fem. مَایَہـ nāy-anrāh.

ہاتى hātī, elephant, fem. ہاتِہـ hāt-anrāh.

Adjectives, ending in ī (mostly of foreign origin) remain unchanged in the feminine § 92.

7) From masc. nouns ending in ō a feminine is only rarely formed, as most nouns with the termination ō are generis communis (§ 9, 4). When a feminine is formed, it is done by adding the fem. termination āh and changing (for euphony's sake) at the same time final ō to v. E. g.

کَرسَاوِ kārśā-ō, a long faced person, fem. کَرسَاوِہـ kārśāv-āh.

Adjectives in ō remain unchanged in the feminine. § 89.

8) From masc. nouns ending in ū the feminine is formed by adding the fem. termination āh, before which final ū is changed to av, as:

ٽاٽو taṭū, a pony, fem. ٽاٽاوِہـ taṭav-āh.

Some substantives in ū are generis communis § 9, 8.

With nouns denoting human beings, the fem. termination ānāī (ānraī) = Sindhī ānī (Sindhī Gram. § 14, 3), is also found, before which final ū is changed to the semivowel v, as:

*) That Arabic words ending in ī, may have āh in the fem., is understood, as: نَبی nabī, prophet, fem. نَبیَہـ nabiāh, prophetess. Some are generis communis, as هَادِی hādī, m. and fem., a guide.

هندو hindū, a Hindū, fem. هندوانی hindv-āṇai, a Hindū woman.

Adjectives in ū remain unchanged in the feminine, §. 92.

9) From masc. nouns ending in au a feminine is seldom formed as: پیرو pairau, a follower, fem. پیرو pairau-āh (pairav-āh). About the fem. termination of the numeral adjective یو yau, one, see §. 92, 8; 94.

III. Section.

Flexion of the noun.*)

§. 40.

From a grammatical point of view the Paštō has no declension, as little as the modern vernaculars of India. The old case-remnants, which are as yet found in the Indian Prākṛit idioms, have totally disappeared in Paštō and the whole declensional process is made up by means of prefixes and postfixes.

The whole declension of the Paštō noun is therefore concentrated in the formation of the Plural and of the Formative Singular and Plural (the so-called oblique case), from which, by prefixing or postfixing certain particles, the several cases are formed.

§. 41.

I. Formation of the Plural.

The crude form of a noun represents in Paštō always the Nom. Sing., from which, according to the following rules, the Nom. Plural is formed.

We must treat separately of masc. and fem. nouns, every gender forming its Nom. Plur. in a different manner, according to its termination.

*) The Paštō has neither a definite nor indefinite article; see §. 178.

A. Formation of the Plural of masc. nouns.

§. 42.

1) Nouns ending in a consonant.

These form their Nom. Plur.

a) by adding the termination ān.

This Plural-termination, which the Paštō has in common with the Persian, is commonly used in such nouns, as denote animate objects, as:

مَلِك malik, a chief, Plur. مَلِكَان málík-ān.

مَار mār, a snake, Plur. مَارَان mār-ān.

But this rule is by no means strict; for many nouns, denoting inanimate objects, take also the termination ān or use promiscuously ān and ūnah(b), as:

خَاه fāh, a well, Pl. خَاهَان fāh-ān or خَاهُونَه fāh-ūnah.

شُونْد šūnd, lip, Pl. شُونْدَان šūnd-ān.

To this Plur. affix ān the poets add again (as well as to the Plur. termination gān) the termination ē (= ān-ē) and transfer thus the masc. Plur. termination to the feminine, as: دِلْبَرَانِي dilbar-ān-ē, heart-ravishing (women).

b) by adding the termination unah (ūna).

This Plur. termination (which, according to its origin, is identical with the preceding, ā having been changed to ū) is commonly used in nouns denoting inanimate objects, far less in such as imply living beings. E. g.

كُور kōr, house, Pl. كُورُونَه kōr-ūnah.

گُل gul, rose, Pl. گُلُونَه gul-ūnah.

غار yar, mountain, Pl. غَارُونَه yr-ūnah. *)

*) With ejection of a (instead of yar-ūnah), the Paštō being very fond of such hard initial sounds. Similarly کَال kāl, year, is also often shortened to کَالُونَه kal-ūnah (instead of کَالُونَه).

The following nouns' denoting animate objects, always form their Plural by ūnah;

آس ās, horse, Pl. آسُونَه āsūnah.

پَلار plār, father, Pl. پَلارُونَه plārūnah.

تَرْبُور tarbūr, a cousin, Pl. تَرْبُورُونَه tarbūrūnah.

غال gal, thief, Pl. غَلُونَه galūnah.

c) by adding the termination aḥ.

Some nouns chiefly monosyllabic ones with radical a or g, form their Plural by ejecting the short root-vowel and adding the termination aḥ, as:

خَر ḡar, donkey, Pl. خَرَه ḡrah.

غار ḡar, mountain, Pl. غَرَه ḡr-aḥ.

غال gal, thief, Pl. غَلَه gal-aḥ.

مَل mal, companion, Pl. مَلَه ml-aḥ.

خَرَشَن ḡaršan, horse-dung, Pl. خَرَشَنَه ḡaršn-aḥ.

In the same way form their Plural some adjectives, cf. §. 85.

d) by adding the termination aḥ.
(with internal vowel-change).

A certain number of nouns, in which original long a is deepened to ū in the Nom. Sing., restore it again before adding the Plural termination aḥ.*) E. g.

پَښتون paštūn, Afghān, Pl. پَښتَانَه paštān-aḥ.

شپون špūn, shepherd, Pl. شپَانَه špān-aḥ.

بیلتون bial-tūn, separation, Pl. بیلْتَانَه bial-tān-aḥ.

نمونج nmūnḡ, prayer, Pl. نمانجَه nmānḡ-aḥ.

In the same way a number of adjectives form their Plural, cf. §. 86. Besides this Plural-formation we find also the regular one

*) The Plural termination aḥ differs so far from the fem. termination āh see § 39, i.

(ūnah) in use, but only in nouns denoting inanimate objects, as:

نَمُونْدُ nmūd, Pl. نَمُونْدُونَه nmūd-ūnah.

The following two nouns form their Plural somewhat irregularly, by changing the final ū to a before the termination ūnah:

زَنگُون zangūn, knee, Pl. زَنگُونَه zangan-ūnah.

وَرُون vrūn, the thigh, Pl. وَرُونَه vran-ūnah.

e) by adding the termination ahār.

This Plural termination is only added to such nouns, as denote a sound, as:

تَرَب trap, the sound of a jump, Pl. تَرَبَهَار trap-ahār.

غُرُومب ḡurumb, a boom, Pl. غُرُومبَهَار ḡurumb-ahār.

Some of these nouns are only used in the Plural, as: كَشَهَار kaš-ahār, rustling.

f) by changing final radical a to ʾ.

This Plural formation, which is effected by a slight change of the final vowel of the noun, is quite peculiar to the Paštō. E. g.

سَخَر sḡar, stone, Pl. سَخَر sḡar.

نَاشَتَر naštār, pine-tree, Pl. نَاشَتَر naštār.

شَادُونَك šadūnak, a hermaphrodite, Pl. شَادُونَك šadūnak.

مَیَن mayan (adj.) a lover, Pl. مَیَن mayan.

There is a small number of nouns of this kind, the Plural of which must be well taken notice of.

In the same way form their Plural all adjectives, made up by means of the affixes زَن, zan, (جَن, ژَن) and گَر gar, when used substantively.

Very likely from the same reason the Infinitive (ending in -aļ) is also treated as a Plurale tantum.

g) by adding the termination **ah** (a).
(in conjunction with numerals*).

Not to be confounded with the Plural formation c) d) is the Plural termination **ah**, which does not require any vowel change within the noun and is only added to nouns, denoting inanimate objects, when preceded by a numeral. E. g.

درې کاله drē kāl-ah, three years; شپېته هنر špētah hunar-a, sixty artifices.

کس kas, somebody, a person, may also take the Pl. termination **ah** (a), when preceded by a numeral, as تېرئو کس tērsū kas-a, three hundred men.

Instead of this Plural formation the common one (ending in **ūnah**) may be optionally used, as: درې کالونه drē kāl-ūnah, three years.

h) Irregular Plural formation.

ورور vrōr, brother, forms its Plural quite irregularly ورونه vrūnrah (also written ورونه).

Many nouns are considered as collective in Paštō and are therefore constructed as Plurals, without taking any of the preceding Plural terminations. Such are: پنیر panīr, cheese, غنم yanam, wheat, سیو sēv, apple, کچ kuč, butter, مالوچ mālūč, cleaned cotton, and many others.

§. 48.

2) Nouns ending in **ai**.

These form their Plural by changing **ai** to **ī**, as:

لندې lindai, archer, Pl. لند-ī lind-ī.

کسې kas-ai, pupil of the eye, Pl. کس-ī kas-ī.

*) To these may also be added indefinite pronouns as: څو څو, some, etc.

Some nouns are only found in the Plural, as:

بُوتْ سُورِي būṭsūrī, bran; تَرْسَرِي tarsarī, yellowish spots on the skin;
غَوَرِي gvarī, clarified butter; نَمَرِي nmarī, clothes.

The following nouns assume different terminations in the Plural:

پَیرِی pērai, a demon, one of the Genii, Pl. پَیرِی pēr-ī and
پَیرِیَان pēri-ān.

مَرِیْتِی mrai-ai, slave, Pl. مَرِیْتِی mrai-ī or مَرِیَان mrai-ān
or مَرِیُونَه mrai-ūnah.

§. 44.

3) Nouns ending in ā.

These form their Plural after the analogy of the Persian by adding the termination ān with euphonic y or g inserted between the final vowel of the noun and the termination, as:

گَدَا gadā, a beggar, Pl. گَدَايَان gadā-y-ān

مَامَا māmā, paternal uncle, Pl. مَامَاگان māmā-g-ān.

کُوْدَا gōdā, puppet, Pl. کُوْدَاگان gōdā-g-ān.

Arabic nouns, ending in ā in the broken Plural, may besides add the Pl. termination y-ān or g-ān, as: اُمَرَا umarā (from اُمَیر) nobles, Pl. اُمَرَايَان umarā-y-ān or اُمَرَاگان umarā-g-ān.

Some nouns ending in ā are considered collective and take therefore no Plural termination, as: چَوْرَا Sing. and Pl., bangle;
صَبَا sabā, morning breeze; پَیشَوَا pēšvā, guide, leader.

§. 45.

4) Nouns ending in ō. *)

These form their Plural in a threefold manner:

a) by adding the termination ān, when the noun denotes an animate object, as:

*) Now and then only written with final u (Pēš).

سَقَّاءُ saqqāō, a water-carrier, Pl. سَقَّاءُونَ saqqāō-ān.

b) by adding the termination gān, may the noun denote an animate or inanimate object, as:

سَكَلَاوُ saglāvō*), an otter, Pl. سَكَلَاوُونَ saglāvō-gān.

بَانِرُ bānrō, eyelash, Pl. بَانِرُونَ bānrō-gān.

c) by adding the termination ūnah, when the noun denotes inanimate objects, as:

پِتَاءُ pitā-ō, sun's ray, Pl. پِتَاءُونَه pitāō-ūnah.**))

سَكُو skō, stitch, Pl. سَكُونَه skō-ūnah.

It is to be noted, that پَاءُ pāō, a quarter, when preceded by a numeral, forms its plural by adding ah (a), before which ō is changed to v, as دَرِی پَارَ drē pāva, three quarters.

Some nouns are considered as collectives and do not take any Plural termination, as: تِیکَاوُ tīkāō, abode, etc.

§. 46.

5) Nouns ending in aḥ.

These form their Plural in different ways:

a) they remain unchanged in the Plural, so that the number must be gathered from the context. To this class belong all verbal nouns ending in aḥ (§. 12), which are always treated as Pluralia tantum. E. g.

يَارْمَه yārmah, noon-day heat, Pl. يَارْمَه yārmah.

خَاتَه xātah, ascending, Pl. (from خَتَل).

b) or they drop final aḥ and add the termination ān, when denoting living beings, or ūnah, when denoting things and abstract ideas. E. g.

*) Also pronounced saglāv, in which case its Plural is saglāv-ān.

**) These and similar nouns ought to be written سَكُونَه, پِتَاءُونَه,

but the Hamzah (or ی) is never written.

لِیَوَه lēvāh, wolf, Pl. لِیَوَان lēv-ān.

كَارَغَه kāryāh, crow, Pl. كَارَغَان kāry-ān.

زَرَه zrah, heart, Pl. زَرُونَه zr-ūnah.

The following nouns, denoting living beings, are to be noted as exceptions:

تَرَه trah, uncle, Pl. تَرُونَه tr-ūnah.

مِیْرَه mērah, master, husband, Pl. مِیْرُونَه mēr-ūnah.

نِیْكَه nīkah, paternal grand-father, Pl. نِیْكَوْنَه nīk-ūnah.

وَرَارَه vrārah, nephew, Pl. وَرَارُونَه vrār-ūnah.

c) or they add simply the termination gān; this is done chiefly by nouns denoting animate objects, but also by those, which denote things. Most Persian words ending in *-ah* take this Pl. termination. E. g.

لِیَوَه lēvāh, wolf, Pl. لِیَوَه‌كَان lēvāh-gān *) (لِیَوَن‌كَان).

شِیْعَه šīzah, a Shīah, Pl. شِیْعَه‌كَان šīzah-gān.

نَانْكَه nāngah, black-berry, Pl. نَانْكَه‌كَان nāngah-gān.

d) Some few nouns form their Plural by adding the termination ānah, before which final āh is dropped, as:

مِیْلَمَه mēlmah, guest, Pl. مِیْلَمَانَه mēlm-ānah.

In the same way form their Plural all nouns compounded with the affix *-bē* (= Sansk. *ब*), as:

غَوْبَه γōbah, cowherd, Pl. غَوْبَانَه γōb-ānah.

كَوْرَبَه kōrbah, master of the house, Pl. كَوْرَبَانَه kōrb-ānah.

مَالْغَبَه mālgbah, collector of salt, Pl. مَالْغَبَانَه mālgb-ānah.

§. 47.

6) Nouns ending in e.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate

*) When final āh, āl, ān etc. of polysyllabic nouns is followed by another syllable, ā passes naturally into the more distinct a.

objects, by adding the termination ūnah, before which termination final e is changed to y. E. g.

آشنای āšnāe, friend, acquaintance, Pl. آشنایان āšnāy-ān.

دوی dōe, custom, Pl. دویونه dōy-ūnah.

Irregular Plural formation.

زوی zōe } son, Pl. زامن zāman } or زهمن zahman.
خوی qōe } کامن qāman }

غوشوی γōšōe } cow-dung, Pl. { غوشایه γōšāyah.
خوشوی χōšōe } خوشایه χōšāyah.

§. 48.

7) Nouns ending in ī.

These form their Plural by adding the termination ān (seldom gān); before this Plural termination final ī is pronounced either as i or iy.

بندی bāndī, a captive, Pl. بندیان bāndi-ān.

سپاهی sipāhī, a soldier, Pl. سپاهیان sipāhi-ān.

سلمچی silamčī, a wash-hand basin, Pl. سلمچیان silámči-ān.

سلائی salāī, the upright post of a Persian wheel, Pl. سلائیگان salāi-gān.

§. 49.

8) Nouns ending in ū.

These form their Plural by adding either the termination ān or gān. E. g.

کندو kándū, a corn-bin, Pl. کندوان kándū-ān.

سارو šārū, a Maina (bird) Pl. ساروگان šārū-gān.

باهو bāhū, an ornament for the arm, Pl. باهوگان bāhū-gān.

Some nouns ending in ū are considered as collectives and do therefore not assume a Plural termination, as: آرزو ārzū, Sing. and Plur., wish; دَارُو dārū, medicine; تَمَاكُو tamākū, tobacco.

§. 50.

9) Nouns ending in au.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate objects, by adding that of ūnah. E. g.

پَیرو pairau, a follower, Pl. پَیروان pairau-ān.

پَلَو palau, hem of a garment, Pl. پَلَوَنَه palau-ūnah.

Some nouns ending in au are considered as collectives, as جَو jau, Sing. and Pl., barley.

B. Formation of the Plural of fem. nouns.

§. 51.

1) Nouns ending in a consonant (i. e. ě).

We have subsumed these nouns (§. 10, 5) under those, which end in ě, because they have now dropped in the Nom. Sing. (original) final e. But as they deviate in the formation of their Plural from those, which have retained final e in the Nom. Sing., they must be treated here separately.

But, this class of fem. nouns, which have dropped final e in the Nom. Sing. and restore it again in the Nom. Plur. (as well as in the Format. Sing.) must not be confounded with those, which likewise end in a consonant in the Nom. Sing., but do not add e to the Format. Sing. and form their Plural irregularly. We must therefore distinguish:

a) Fem. nouns, which add e in the Nom. Plural.

These are the following:

بِجَل bijal, a knuckle-bone, Pl. بِجَلِـه bijal-e (بِجَلِی).

برستن brastan, coverlet, Pl. برستن brastan-e.

بان ban, a rival wife, Pl. بان ban-e.

بورجل bōrjal, abode, home, Pl. بورجل bōrjal-e. *)

بول baul, urine, Pl. بول baul-e. **)

پلتن palṭan, battalion, Pl. پلتن palṭan-e.

| | | |
|-------------|-----------|---------------|
| تاخت tayāḍ | adze, Pl. | تاخت tayāḍ-e |
| ترشخ taršāḍ | | ترشخ taršāḍ-e |

| | | |
|--------------|------------------------------|----------------|
| تندار tandār | father's brother's wife, Pl. | تندار tandār-e |
| تندور tandōr | | تندور tandōr-e |

تبر tabar, wife, Pl. تبر tabar-e.

| | | |
|--------|-------------|----------|
| جل jal | a maid, Pl. | جل jal-e |
| جن jan | | جن jan-e |

چار čār, work, Pl. چار čār-e.

چنگل čangul, claw, Pl. چنگل čangul-e.

خرمن ṭarman, skin, Pl. خرمن ṭarman-e.

خنجل ṭangal, the forearm, Pl. خنجل ṭangal-e.

خیر xapar, the palm of the hand, Pl. خیر xapar-e.

*) It is also used as a masculine and forms then the Pl. بورجلونه bōrjal-ūnah.

**) Mostly used in the Plural.

دَرشَل daršal, the frame of a door, Pl. دَرشَل daršal-e.

دَرَکَر drakar the felly of a wheel, Pl. دَرَکَر drakar-e.

رُندَار rundār*), a brother's wife, Pl. رُندَار rundār-e.

زَمَنَز žmanz**), comb, Pl. زَمَنَز žmanz-e.

سَتَن stan, needle, Pl. سَتَن stane.

سُگُل sugul, a kind of buskin, Pl. سُگُل sugul-e.

| | | |
|---------------|-----------------|------------------|
| سَمَخ smat | } a cavern, Pl. | سَمَخ smat-e. |
| سَمِست samist | | سَمِست samist-e. |

غَنَدَل yandal, sprout, Pl. غَنَدَل yandal-e.

غَوَجَل yōjal, cow-pen, Pl. غَوَجَل yōjal-e.

غَبَر yēž***), embrace, Pl. غَبَر yēž-e.

| | | |
|----------------|-----------------------|------------------|
| گَاهَر gāhar | } herd of cattle, Pl. | گَاهَر gāhar-e |
| گَوَار gōār | | گَوَار gōār-e |
| گَوَهَار gōhār | | گَوَهَار gōhār-e |

لَشْکَر laṣkar†), army, Pl. لَشْکَر laṣkar-e.

لَمَن laman, skirt of a dress, Pl. لَمَن laman-e.

*) Other forms are: وَرَنَدَار vrandār, Pl. وَرَنَدَار vrandāre;
وَنَدِيَار vandyār, Pl. وَنَدِيَار vandyār-e.

**) Also written (by transposition of letters) مَنگَر mangaz.

***) غَبَرُونَه is also used as masc., Pl. غَبَرُونَه.

†) لَشْکَرُونَه laṣkar is also used as masc., Plur. لَشْکَرُونَه laṣkarūnah.

| | | |
|----------------|---------------|-------------------|
| لَنگُور langōr | } a span, Pl. | لَنگُور langōr-e. |
| لَوِشْت lvēšt | | لَوِشْت lvēšt-e. |

مَارِج mārij, a flame of fire, Pl. مَارِج mārij-e.

مَتَاک maṭāk, a kind of wallnut, Pl. مَتَاک maṭāk-e.

مَرَز mraz*), a quail, Pl. مَرَز mraz-e.

مَنگُل mangul, a talon, Pl. مَنگُل mangul-e.

مِیَاشْت miāšt, month, Pl. مِیَاشْت miāšt-e.

مِیَچَن mīčan, a handmill, Pl. مِیَچَن mīčan-e.

مِیْرَمَن mēрман, mistress, Pl. مِیْرَمَن mēрман-e.

مِیْر mēž, a ewe, Pl. مِیْر mēž-e.

نَوْرَز nvarz, a sandpiper, Pl. نَوْرَز nvarz-e.

وَآت vāt, way, Pl. وَآت vāt-e.

| | | |
|------------|------------|--------------|
| وَرَخ vrad | } day, Pl. | وَرَخ vrad-e |
| رَوَخ rvad | | رَوَخ rvad-e |

| | | |
|----------------|--------------|------------------|
| وَرَنَخ varyad | } cloud, Pl. | وَرَنَخ varyad-e |
| وَرَنَز varyaz | | وَرَنَز varyaz-e |

وَنَدَر vandar, a tethering rope with nooses, Pl. وَنَدَر vandar-e.

*) Also written: نَوْرَز nvrax, nv = m.

b) Fem. nouns, which form their Plural irregularly.

ٿرور trōr*), aunt, Pl. ٿرورآنى trōr-āne.

ڄور ɟōr, sister, Pl. ڄويندي ɟvēnde (ڄويندي).

| | | |
|-------------|-------|-----------------|
| درور drōr | } Pl. | درندي drande. |
| ندرور ndrōr | | ندرندي ndrande. |

| | |
|--------------------|------------------|
| لور lūr, daughter, | Pl. لونڙه lūnrah |
| | لونڙي lūnre |

| | | |
|-----------|-------------------|---------------|
| نڙور nžōr | } son's wife, Pl. | نڙيندي nžēnde |
| نگور ngōr | | نگيندي ngēnde |

ڀور yōr, husband's brother's wife, Pl. ڀونڙي yūnre.

§. 52.

2) Nouns ending in ā.

These form their Plural, when denoting animate objects, by adding the termination gāne (cf. §. 44), but when they denote inanimate objects, they remain unchanged in the eastern dialect, whereas they add the termination vī (or vē) in the western. E. g.

نيا niā, grandmother, Pl. نياڻا niā-gāne. •

بلا balā, misfortune, Pl. بلا balā, بلاوي balā-vī.

*) From another Sing. ٿروري trōre, the Plural ٿرورڻا trōre-gāne is formed. §. 57.

§. 53.

3) Nouns ending in āh.

These form their Plural by changing āh to ē. *)

بَدَّه bad-āh, bribe, Pl. بَدَّه bad-ē.

لِنْدَه lind-āh, bow, Pl. لِنْدَه lind-ē.

Some nouns ending in āh are considered as collectives and form therefore no Plural, as اَوْبَه ōbāh, Sing. and Pl., water; بَانْرَه bānrāh, eyelash; جُونَه jūnāh, girl etc.

Some foreign nouns ending in āh and denoting animate objects, add also the termination gāne, as:

فِرِيشْتَه firištāh, (fem.) angel, Pl. فِرِيشْتَه مَكَان firištah-gāne.

A certain number of nouns of this class are only used in the Plural:

اِيرِي irē, ashes.

پُوخَلِي pūḫalē, the hooping cough.

پِیرُونِي pērūne, the Pleiades.

پِشْه pēšē, mockery.

تَرَاوِي tarāvē, a prayer consisting of 20 genuflexions in Ramazān.

تَرْوِي tarvē, sour milk, whey.

خَاوَرِي ḫāvrē, dust, clay.

خَاوَلِي ḫaṭōlē, muddy water.

خَوَلِي ḫvalē, sweat, perspiration.

*) In Mss. often written only َ, which, as well as the Sing. ِ, instead of ِه, ought to be avoided.

دُورِی dūrē, fine dust.

رَمِی ramē, dysentery.

زَوِی zavē, matter, pus.

سَرَوَانْدِی sarvānde, fallow land.

سُورِی sūre, shout, noise.

| | |
|-------------------|---------------|
| شَلُونَبِی šlōmbē | } buttermilk. |
| شُومَلِی šōmlē | |

شَنِی šnē, the fruit of the mastin tree.

شُولِی šōlē, rice; شَوْلَه šolāh, the rice plant.

غَنِی yanē, thorns, bramble; غَنَه branch of a thorn tree.

غِلِی yēlē, sheep and goats; غِلَه a herd of sheep and goats.

نَکَرِی nāk-rēzē, Henna.

نِیَنِی nīnē, roasted grain; نِیَنَه a grain of parched corn.

وَاوَرِی vāvrē, snow.

| | |
|---------------------|--|
| وَرَبُوشِی vurbūšē | } barley; وَرَبُوشَه a corn of barley. |
| اَوَرَبُوشِی orbūšē | |

| | |
|---------------|--------------------------------------|
| وَرِجِی vrijē | } rice; وَرِجَه etc. a corn of rice. |
| وَرِژِی vrižē | |
| وَرِژِی vrižē | |

وِیَنِی vīnē, blood.

§. 54.

4) Nouns ending in ō.

These form their Plural by adding the termination gāne, be they denoting animate or inanimate objects; cf. §. 45, b).

پیشو pišō, a cat, Pl. پیشوگان pišō-gāne.

پائکو páekō, a flail, Pl. پائکوگان páekō-gāne.

Some nouns ending in ō are considered as collectives and remain therefore unchanged in the Plural, as: برخو barxō, Sing. and Pl., cheek; زانکو swing, cradle; ورسو vursō, meadow.

§. 55.

5) Nouns ending in ī.

These form their Plural:

a) when denoting animate objects, by changing final ī to aī, or by adding the termination gāne or āne, the latter chiefly, when the masc. Plur. termination ends in ān (§. 48).

سہیلی sahelī, a handmaid, Pl. سہیلای sahelāī.

دائی dāī, a nurse, Pl. دائیگان dāī-gāne.

ہادی hādī, a female guide, Pl. ہادیان hādī-āne.

پیشی pišī, cat, Pl. پیشیان pišī-āne.

b) by changing final ī to aī, when denoting inanimate objects, as:

دُشنی dušnī, enmity, Pl. دُشنای dušnaī.

ٹاشتِی ṭaštī, breakfast, Pl. ٹاشتای ṭaštaī.

§. 56.

6) Nouns ending in aī.

These remain unchanged in the Plural, as:

جِنَی jinaī, girl, Pl. جِنَی jinaī.

گَڼږَی gāṇṛaī, oil-press, Pl. گَڼږَی gāṇṛaī.

§. 57.

7) Nouns ending in e.

There are very few fem. substantives ending in e. They form their Plural either by adding the termination gāne or āne; before the latter a euphonic y may be inserted (= -y-āne*). E. g.

ټرورۍ trōre, aunt, Pl. ټرورۍ گانۍ trōre-gāne.

نارۍ nāve, bride, Pl. نارۍ یانۍ nāve-y-āne.

From this class of nouns those are to be well distinguished, which end likewise in e, but which are (originally) adjectives used substantively and follow therefore the Plural-formation of the adjectives, by changing final e to ī (§. 87, 6. c. a.).

سَرکوز sarkūze**), a sow, Pl. سَرکوزی sarkūzī.

مرغۍ maryame, a female kid, Pl. مرغۍ maryamī.

§. 58.

8) Nouns ending in ū.

The few fem. nouns ending in ū form their Plural, denote they animate or inanimate objects, by adding the termination gāne. E. g.

*) In Qandahār ټرورۍ and نارۍ remain unchanged in the Plural.

**) Literally: having the head downwards.

میلو mīlū, a female bear, Pl. میلوگان mīlū-gāne.

برجو barjū, a bone, Pl. برجوجان barjū-gāne.

II. The formation of the Formative Singular and Plural.

§. 59.

Before the prefixes and postfixes (see sub III), by means of which the several cases are made up in Paštō, can be connected with the noun, it must first be put in the Formative or oblique case (Sing. and Plural), which is always identical with the Instrumental; after this is done, the prefixes or postfixes do not any longer affect the noun.

1) The Formative of the Singular.

§. 60.

A. The Formative of masc. nouns.

a) Nouns ending in a consonant remain unchanged in the Format. Sing. Excepted are those nouns, in which original ā is changed to ū in the Nom. Sing. (§. 42, d). In their Format. Sing. ā reappears again and at the same time ah is added to the theme, so that the Format. Sing. and the Nom. Plur. outwardly coincide. E. g.

شپون špūn, shepherd, Form. Sing. شپانه špān-ah.

نوم nūm, name, Form. Sing. نامه nām-ah.

This rule however is not strict and in many instances the Form. Sing. is not distinguished from the Nom. Sing., especially in nouns denoting inanimate objects.

Those nouns, which according to §. 42, c, form their Plural by adding the termination ah, form their Form. Sing. in the same way, as:

غار yar, mountain, Form. Sing. غره yr-ah.

مل mal, companion, Form. Sing. مله ml-ah.

b) Nouns ending in ai change it to ī, as:

سُونگَی songai, a dwarf, Form. Sing. سُونگِی song-ī.

c) Nouns ending in ā, ō, aḥ, e, ī, ū, au remain unchanged in the Format. Sing. The only exception is the numeral یَو yau, one, the Formative of which is یَوَه yau-aḥ.

§. 61.

B. The Formative of fem. nouns.

a) Those nouns, which are comprised in the list of §. 51, a, form the Format. Sing. by restoring (original) e, so that the Form. Sing. and the Nom. Pl. are outwardly identical. E. g.

لَار lār, way, Form. Sing. لَارِ lār-e.

Those under §. 51, b, remain unchanged in the Form. Sing., as:

مَور mōr, mother, Form. Sing. مَورِ mōr.

b) Nouns ending in ā remain unchanged in the Form. Sing.

c) Nouns ending in āḥ change it to ē, as:

سَرْوَه sārveh, cypress, Form. Sing. سَرْوِی sarv-ē.

Such nouns, as are borrowed from the Arabic or Persian and are still treated as foreign words, remain unchanged in the Format. Sing., as لَالَه lālāḥ, a tulip, Form. Sing. لَالَاهِ lālāḥ; جُمْلَه jumlāḥ, total sum*), all (لَه جُمْلَه, دَ جُمْلَه etc.); غَلَه yalāḥ, corn.

d) Nouns ending in ō remain unchanged in the Form. Sing.

e) Nouns ending in ī change it to aī, as:

سَهیلِی sahelī, handmaid, Form. Sing. سَهیلِی sahelāī.

گَرْمِی garmī, heat, Form. Sing. گَرْمِی garmāī.

*) جُمْلَه is also treated like an adjective and constructed accordingly, cf. §. 90.

A few nouns remain unchanged in the Form. Sing., as سِيزَنِي sīznī, a swaddling band, Form. Sing. سِيزَنِي sīznī, and commonly all foreign nouns, as دَائِي dāī, a nurse; هَادِي hādī, a (female) guide.

f) Nouns ending in āī remain unchanged in the Form. Sing.

g) The few substantives ending in e remain unchanged in the Form. Sing., as نَاوِي nāvē, bride, Form. Sing. نَاوِي nāve.

Those nouns, which are originally adjectives (§. 57), change e to ī in the Form. Sing., as سَرَكُوزِي sarkūze, a sow, Form. Sing. سَرَكُوزِي sarkūzī.

h) Nouns ending in ū remain unchanged in the Form. Sing.

§. 62.

2) The Formative of the Plural.

The termination of the Formative Plural is ॐ (Hindī ॐ, Sindhī and Panjābī ॐ = Prāk. Gen. Plur. ॐ or ॐ*), which is either added to the Plural terminations, as ān-ॐ, ūn-ॐ (ah being dropped before it), gān-ॐ, or which is affixed to the theme itself**), by dropping the Plural termination altogether, as پَلَارُ ॐ plār-ॐ (Plur. پَلَارُونُ ॐ = plār-ūn-ॐ. Entering into particulars we have to consider:

§. 63.

A. The Formative Plural of masc. nouns.

a) Nouns ending in a consonant form their Nom. Plural, as we have seen, in different ways:

*) Compare my Essay: „On the declensional features of the North-Indian Vernaculars“, Journal of the Royal Asiatic Society, Vol. XLX, Part 4, p. 402 sqq.

**) This is always the case with all collective nouns.

α) Those ending in the Plural in ān, ūnah (§. 42, a. b.), add the Format. Plur. affix ̄*) either to these terminations, as ān-̄, ūn̄, or they add it directly to the crude form of the noun, as:

مَلِكَان malik-ān, chieftains, Form. Pl. مَلِكَانُو malik-ān-̄ }
 „ „ مَلِكُو malik-̄. }
 آسُونَه ās-ūnah, horses, Form. Pl. آسُونُو ās-ūn-̄. }
 „ „ آسُو ās-̄. }

β) Those ending in the Nom. Pl. in aḥ (§. 42, c) drop it before the affix ̄, as:

غُرُ γr-aḥ, mountains, Form. Pl. عُرُو γr-̄.

γ) Those ending in the Nom. Pl. in ah (§. 42, d) drop it before the affix ̄, as:

شِپَانَه špān-ah, shepherds, Form. Pl. شِپَانُو špān-̄.

The long (radical) ā however is now and then shortened, especially in such nouns, which are originally adjectives, as:

پَښْتَانَه paštān-ah, Format. Pl. پَښْتَانُو paštān-̄.

The affix ̄ also accedes in many cases to the crude form of the Nom. Sing. without any internal vowel change, as پَښْتُونُو paštūn-̄. This is frequently the case with nouns denoting inanimate objects.

زَنگُون zangūn, knee and وِرُون vrūn, the thigh (both in the Form. Sing. زَنگَانَه zangānah and وِرَانَه vrānah), drop in the Plural the termination ūnah before the affix ̄, as:

وِرُونَه vran-ūnah, Form. Pl. وِرَنُو vran-̄.

زَنگُونَه zangan-ūnah, Form. Pl. زَنگَنُو zangan-̄.

δ) nouns ending in the Plur. in ahār (§. 42, e) or which change final a to ʾ (§. 42, f) simply add the affix ̄, as: ahār-̄, مَيَانُو mayan-̄**); final ah (§. 42, g) is always dropped before ̄, as: کَالُو kāl-̄ (or کَالُونُو kal-ūn-̄), وِرُونُرُو vrūnr-̄ (§. 42, h).

*) This affix ̄ is frequently written by Pěš (◌) only, which is to be disproved of.

**) The affix accedes in this and similar cases to the crude form (Nom. Sing.).

b) Nouns ending in ai, Pl. ī, add the Formative affix ō to the Pl. termination ī, which becomes thereby iy-(ō) or i (ō), or is even dropped altogether, as:

شِکْرِی šikr-ī, hawks, Form. Pl. $\left\{ \begin{array}{l} \text{شِکْرِیو} \text{ šikr-iy-ō or šikr-i-ō.} \\ \text{شِکرو} \text{ šikr-ō.} \end{array} \right.$

Those ending in ān, ūnah form the Form. Pl. regularly in ān-ō, ūn-ō, or add the affix ō to the crude form of the noun, as:

$\left. \begin{array}{l} \text{مَرِی} \text{ mrai-ī} \\ \text{مَرِیَان} \text{ mrai-ān} \\ \text{مَرِیُونَه} \text{ mrai-ūnah} \end{array} \right\} \text{slaves; Form. Pl. } \left\{ \begin{array}{l} \text{مَرِو} \text{ mrai-ō} \\ \text{مَرِیَانو} \text{ mrai-ān-ō} \\ \text{مَرِیُونو} \text{ mrai-ūn-ō.} \end{array} \right.$

c) Nouns ending in ā, Nom. Pl. y-ān, gān (§. 44) add the affix ō to these Pl. terminations, as y-ān-ō, gān-ō. The Arabic broken Plurals ending in ā simply add the affix ō as اُمَرَا umarā, nobles, Format. Pl. اُمَرَاو umarā-ō. The same is the case with collective nouns, as چُرَا čūrā, a bangle, Sing. and Plur., Form. Pl. چُرَاو čūrā-ō.

d) Nouns ending in ō, Nom. Pl. ān, gān, ūnah (§. 45), form their Form. Pl. by ān-ō, gān-ō, ūn-ō or add the affix ō to the crude form of the noun with inserted euphonic v, as سَقَقَاو saqqáo-v-ō.

e) Nouns ending in aḥ, Nom. Pl. aḥ (§. 46, a), drop final aḥ and add the affix ō, as وَیَشْتَه vēšt-aḥ, hairs, Form. Pl. وَیَشْتَو vēšt-ō*). Those ending in the Nom. Pl. in ān, gān, and ūnah

*) Some nouns may remain unchanged in the Format. Pl., as دَوَارَه dvārah, both, دَوَارَه دَوَارَه da dvārah, of both; جُمْلَه jumlah, all, دَجُمْلَه, of all; هَمَه hamah, all, دَ هَمَه da hamah, of all. Thus we find also دَ مِلْمَانَه da mēlmānah, instead of دَ مِلْمَانَو, as: خِدْمَت: دَ دَ خِدْمَتَن دَ مِلْمَانَه هَه خَی کَوین, she should serve the guests of her Lord (Gulsh. I, 62).

(§. 46, b. c) change these Pl. terminations in the Format. Pl. to ān-ō, gān-ō, ūn-ō.

Foreign nouns ending in ah retain this final syllable and add to it ō or v-ō in the Form. Pl., as:

كَهَنَه kahinah, priests (from Arab. كَاهِن), Form. Pl. كَهَنَهَوُ kahinah-ō.

هَزَارَه hazārah, the Hazārah prople, Form. Pl. هَزَارَهَوُ hazārah-vō.

Those nouns in ah, which in the Nom. Pl. add the termination ānah (§. 46, d), drop final ah before ō, as مَيْلَمَانَه mēlm-ānah, guests, Form. Pl. مَيْلَمَانَوُ mēlm-ān-ō.

f) Nouns ending in e (Nom. Pl. -y-ān, y-ūnah, §. 47), ī (Nom. Pl. ān §. 48), ū (Nom. Pl. ān, gān §. 49) and au (Nom. Pl. ān, ūnah §. 50), form the Format. Pl. either regularly by ān-ō, gān-ō, ūn-ō, or add the affix ō to the crude form of the noun, which is also the case with all collective nouns. Irregular Plurals, such as زَامَن زāman, sons (from زَوِي zōe, §. 47) form the Format. Pl. either by زَامَنَوُ zāman-ō or زَوِيَوُ zōy-ō.

§. 64.

B. The Formative Plural of fem. nouns.

a) Nouns ending in the Sing. in a consonant and in the Nom. Pl. in e (§. 51), drop in the Format. Pl. final e before the affix ō, as لَارِ lāre, ways, Form. Pl. لَارَوُ lār-ō; similarly the irregular Plurals (§. 51, b), as خَوِينَدِ xvēnde, sisters, Format. Pl. خَوِينَدَوُ xvēnd-ō; لُونَرَه lūnrah, daughters, Form. Pl. لُونَرَوُ lūnrō.

b) Nouns ending in ā, which either remain unchanged in the Nom. Pl. or add the termination vī (vē) (§. 52), add the Formative Pl. affix ō to the crude form, with or without euphonic v, as بَلَا balā or بَلَاوِي balāvī, misfortunes, Form. Pl. بَلَاَوُ balā-ō or بَلَاوَوُ balā-v-ō. Nouns ending in gāne change this Pl. termination to

gān-ō, as: نِيَاكَانِ niā-gāne, grand-mothers, Form. Pl. نِيَاكَانُو niā-gānō.

c) Nouns ending in āh, Nom. Pl. ē (§. 53), drop this Pl termination before the affix ō, as: لِنْدِي lindē, bows, Format. Pl. لِنْدُو lind-ō. Collective nouns, which are identical in the Nom. Sing. and Plural, drop final āh before the affix ō, as: اَوْبَه obāh, Nom. Sing. and Pl., water and waters, Format. Pl. اَوْبُو ob-ō.

In the older language and in poetry i (= e) is occasionally preserved before the affix ō, as اَوْشِي ōšē, tears (Nom. Sing. اَوْشِه ōšāh), Format. Pl. اَوْشِيُو ōš-i-ō.

Nouns ending in the Nom. Pl. in gāne, change it in the Format. Pl. to gān-ō, as: فَرِيْشْتَهْكَانِ firištah-gāne, angels, Format. Pl. فَرِيْشْتَهْكَانُو firištah-gānō; but the forms فَرِيْشْتَهْ firišt-ō, فَرِيْشْتَهْمُو firištah-ō and فَرِيْشْتَهْوُو firištah-vō are also in use.

d) Nouns ending in ō, Nom. Pl. gāne (§. 54), change it in the Format. Pl. to gān-ō. The collective nouns add v-ō in the Format. Pl., as: بَارْخُو bārḡō, cheek, Format. Pl. بَارْخُوُو bārḡo-v-ō, final ō being shortened in pronunciation to ǒ.

e) Nouns ending in ī, Nom. Pl. aī (§. 55), change the Plur. termination aī to i before the affix ō or drop it altogether, as: سَهِيْلِي sahelāī, hand-maids, Format. Pl. سَهِيْلِيُو sahelī-ō or سَهِيْلُو sahel-ō. The Plural termination gāne and āne is changed to gān-ō and ān-ō.

f) Nouns ending in aī, Nom. Pl. aī (§. 56), always drop final aī before the affix ō, as: كَانِرْآي gānraī, oil-presses, Format. Pl. كَانِرْآو gānṛ-ō.

g) Nouns ending in e, Nom. Pl. āne, gāne (§. 57), change these Plur. terminations in the Form. Pl. to ān-ō, gān-ō.

Those ending in the Nom. Pl. in ī, shorten it to i (or iy-) or drop it altogether before the affix ō, as: **سَرکُوزِی** sarkūzī, sows, Format. Pl. **سَرکُوزِیو** sarkūzi-ō or: **سَرکُوزو** sarkūz-ō.

h) Nouns ending in ū, Nom. Pl. gāne (§. 58), form their Format. Pl. regularly by changing gāne to gān-ō.

III. Formation of cases.

Case-prefixes and postfixes.

§. 65.

1) The Nominative Sing. has no particular case-sign, but is identical with the crude form of the noun. The Nom. Plur. is recognised by the change of the final syllable or by the several Plural terminations, as shown in §. 42—58.

2) The Accusative has no particular case-sign, but is identical with the Nom. Singular or Plural.

3) The Instrumental*) Singular and Plural is identical with the Formative Singular and Plural respectively.

All the other cases (the Vocative of course excepted) must be made up by means of prefixes and postfixes, which require the Formative of the noun, which they precede or follow.

4) The Genitive. In order to express a Genitive-relation the Paṣṭō places the prefix **دَ** da**) before the Formative of a noun***), which logically stands in the Genitive. The Genitive commonly precedes the governing noun, but it may also follow

*) See on the formation of the Instrumental my essay: „On the declensional features of the North-Indian Vernaculars, p. 388.

) That the Paṣṭō Genitive-prefix **دَ da is identical with the Panjābī dā (Prākṛit **दो** = Sansk. **तस्**) is shown in my essay, „On the declensional features etc. p. 396. 6.

***) When a noun, preceded by a numeral ends in ah (§. 42, g), it may remain in the Nom. Plur., though it be governed by a prefix requiring else the Formative, as: **دَ دِری کَالِه** of three years; **دَس تِه دِری کَالِه** after three years, etc.

it; e. g. **دَ کُورَ خَیْبَتَن** da kōr ʔaštān, the master of the house,
دَ کُورُونُو خَیْبَتَن da kōrūnō ʔaštān, the master of the houses.

5) The Dative. In order to express the idea of the Dative the Paštō employs a variety of particles, which partly precede and partly follow the Formative of a noun.

a) The prefix **وَ** va is now nearly antiquated, but it is frequently met with in older Paštō authors and in poetry, as: **وَ سَرِی** va sarī, to a man. There can be hardly a doubt, that this prefix **وَ** is identical with the Pārsī prefix **وَ**, which Spiegel in his Pārsī Grammar, p. 55, note, derives from the Zendic preposition avi. With va the postfixes **تَه** tah or **وَته** vatah are frequently joined, as: **وَ سَرِی تَه** va sarī tah or **وَ سَرِی وَته** va sarī vatah, to a man.

b) The postfix **تَه** tah and **وَته**. The postfix **تَه** tah is very likely identical with the Hindūstānī **تَہ** tā, Sindhī **ताई** tāī, which is to be derived from the Sansk. **स्थाने**. **وَته** vatah very probably is the Sindhī postfix **वटि** vaṭe, near to, with.

c) The postfix **لَه** lah and **لَرَه** larah. The postfix **لَه** is very likely identical with the Pārsī postfix **رَا**, modern Persian likewise **را**, which originally signifies „for the sake of“. The Marāṭhī uses likewise **ला** lā as Dative postfix, which corresponds to the Sindhī **लाइ** lāe, Hindūstānī **لِی** liē, for the sake of.

The postfix **لَرَه** larah has no analogy in the cognate idioms and its origin is therefore doubtful.

6) The Ablative. The idea of the Ablative is expressed partly by prefixes alone, partly by prefixes and a postfix.

a) The most common Ablative prefix is **لَه** lah, which always requires the Formative of a noun, as: **لَه لَیبتی** lah laštī, from a brook. When a noun ends in a consonant*) or in e, au, the

*) Nouns comprised in the list §. 52, a. being excepted.

syllable *ah* (or only *a*) is added for euphony's sake, as: *لَه غَمَه* lah *γam-ah* (or *γam-a*), out of grief, *لَه زَوَبَه* lah *zōy-ah*, from the son; *لَه خَوْر* lah *ṭau-a*, from the ambush (or: lah *ṭav-a*). Very frequently *لَه* is also followed by the postfix *نَه* *nah* (in the eastern dialect), as: *لَه لَبَتِي نَه* lah *laštī nah*, from a brook. When a noun ending in a consonant or *e* is thus followed by the postfix *نَه*, the euphonic syllable *ah* or *a* is not added, as *لَه غَم نَه* lah *γam nah*, out of grief, *لَه زَوِي نَه* lah *zōe nah*, from a son; but when *لَه* is followed by the postposition *سَرَه* (*سَرَه* — *لَه* with), a euphonic *ah* (*a*) is commonly added to the noun, as *لَه كَوْر سَرَه* lah *kōr-a sarah*, with the house.

The prefix *لَه* lah (not to be confounded with the postfix *لَه*) has very likely taken its origin from the Hindī postfix *ते* or *चे*, from '(= Prāk. *तो* = Sansk. *तस्*), *t* having passed into *l* in Paštō; *نَه* *nah* we would compare with the Gujārātī Genitive affix *nō**), which in Paštō has become a postposition, so that it has properly in *نَه* — *لَه* a double Ablative case-sign.

b) Besides *لَه* (or *نَه* — *لَه*) the Paštō uses also the prefix *تَر* *tar**), with which the postfix *نَه* may also be joined as with *لَه*.

When *تَر* precedes a noun ending in a consonant or *e*, *au*, euphonic *ah* or *a* must be added to the noun, as *تَر سَر* *tar sara* from the head, *تَر خَايه* *tar dāyah*, from the place (*خَايه*); before

*) Compare: „On the declensional features“ etc. p. 398.

**) *تَر* *tar* seems to be identical with *لَه* as regards its origin, for it is apparently derived from the Sansk. Abl. affix *तस्*, with transition of *s* to *r*.

On the special signification of *تَر* see §. 174, 7.

the other nouns it requires simply the Formative. But when **تَر** precedes a noun in the Singular ending in **āh** (fem.), it remains in the Nominative, as **تَر خُلَّه** *tar xulāh*, from the mouth. When **تَر** precedes a noun in the Plural, it requires the Formative, as: **تَر لُونِرَو** *tar tūnrō*, from the daughters, but nouns with the Plur. termination **ūnah** may remain in the Nominative, as: **تَر کَرُونَه** *tar kaž-ūnah*, under the chin.

When **تَر** is followed by the postfix **نه**, nouns ending in a consonant or **e**, **au**, do not add a euphonic **ah** or **a**, as **تَر بَبَاخ نه** *tar šāx nah*, from a bough, but when followed by the postposition **تَر قِيَامَت هَوِر** (*), final euphonic **ah** (**a**) is commonly added as: **تَر قِيَامَت هَوِر** *tar qiāmat-a pōre* (قِيَامَت), up to the resurrection. With other nouns the Formative is required, but nouns ending in **āh** may also remain in the Nom. (Sing.), in the Plural the Formative only is used. E. g. **تَر زَمَكِي لَانِد** *tar zmakē lānde*, under the ground or **تَر سِينَه لَانِد** *tar sīnāh lānde*, under the breast; **تَر پَشَو لَانِد** *tar pšō lānde*, under the feet.

c) In the east (especially among the Khataks) **د** *de* **) is frequently used as an Ablative prefix, which may also be followed by **نه**. It is constructed in every way like the prefix **له**, as **د ظَلَم نه** *de ǰulma*, out of tyranny.

7) The Locative. The idea of the Locative is expressed

*) On **تَر—هَوِر** see §. 174, 7.

) In Qandahār however **د is pronounced like **da**. At any rate **د** is etymologically identical with the Genitive prefix **د**.

either by the prefix پَه pah alone or with following کښ kṣe *) (کښی), which is not used as an independent postfix, but only in connexion with پَه, as: پَه — کښی in, on. The prefix پَه is identical with the Pārsī prefix pa or fa, modern Persian پَه, Sansk. अभि; the origin of کښی however is doubtful. It appears to have sprung from the Hindhī नीचे, below, down, by dropping initial nē; the form کی seems therefore to be original and ځ a euphonic insertion (as in پښه pšāh, foot, etc.).

The construction of پَه must be well noticed; it requires, like the other prefixes and postfixes commonly the Formative of the noun, as پَه لار pah lāre, on the road, پَه لارو pah lārō, on the roads. But from this rule there are many exceptions:

a) If a noun end in اځ (masc.) or ځه (fem.), پَه is joined to the Nominative, as پَه وَاښه pah vāṣaḥ, on the grass; پَه مینه pah mīnāh kṣe, in love; but we find also: پَه هغی کوتر pah hēgī kōṭar on that pigeon (Dorn, Chrest. p. 11).

b) Nouns ending in the Nom. Pl. in اځ, اه (with and without internal vowel-change §. 42. d. g.) ānah, ūnah may, when constructed with پَه, remain in the Nominative; e. g. پَه تله هم pah tlah ham pah rātlah, in going and in coming; پَه پښتانه pah paṣtānah kṣe, amongst the Afghāns; پَه دری څیره pah drī ḫīrē in three things; پَه آسونه pah āsūnah, amongst the horses; پَه غوبانه pah γōbānah, amongst the cowherds. But in all these cases the

* کښی is also written and pronounced کی ke in Peshāwar. پَه is also frequently written پ pa and thus even joined with the noun itself, which ought to be avoided.

Format. Pl. might also be used, as **په تلو** pah tlō, **په آسونو** pah āsūnō etc.

In the same way a fem. noun may remain in the Nom. Pl., when preceded by a numeral, as **په دوه ورځي** pah dvah vradē, in two days; otherwise **په** is seldom constructed with the Nominative Plural of a fem. noun and only in poetry; so says Xušh'al xān (Gulsh. II, 42. 2.):

لوند دى خلق د هر سړى په خپلى لارې*)

the throat of every man is moist by its own spittle.

c) The fem. nouns ending in ī, Format. Sing. āī (§. 55; 61, 5), are constructed in the east with the Formative, but in the west with the Nominative, as **په دوستي** pah dōstaī and **په دوستي** pah dōstī; when constructed with the Plural **په** always requires the Formative, as: **په بديو** pah bádiō, by wicked works.

Annotation. Like **په** the preposition **پر** par, on, upon, is also constructed. The poets take the liberty, when **په** is constructed with a noun ending in a consonant, to add a euphonic ah (a) to it, similarly as after the prefixes **له**, **تر** and **د**. E. g.

نوم يې ورکړو د چا نه درومي په سره

Without giving fame does not come on any body's head. (Gulsh. I, 173).

8) The Vocative, which is, properly speaking, not a case, is formed, after the analogy of the Persian, by adding the syllable ah (a) or ā, with or without the interjectional particles **ای** ai, **و** vō, **و** vō. Entering into particulars we have to notice:

*) **لارې** = **لارې**, Nom. Pl. from **لار**.

A. The Vocative Singular.

a) of masc. nouns.

α) Masc. nouns ending in a consonant add the syllable ah (a) or ā, with or without the interjectional particles, as: ^{وَرَوْرَه} vrōr-áh, o brother, ^{اَيِّ وَرَوْرَه} ai vrōr-ah, ^{وَرَوْرَا} vrōr-ā.

Nouns, which according to §. 60, 1. form their Format. Sing. by internal vowel-change and the addition of the syllable ah, or which add ah, dropping at the same time the short vowel of the crude form, do the same in the Vocative, as: ^{وَشَيْپَانَه} vö špánáh, o shepherd! ^{اَيِّ عِلَّه} ai ɣlah, o thief!

β) Masc. nouns ending in ai add the syllable ah (a) or ā to the Formative Sing., as: ^{اَيِّ سَرْيَه} ai sáriáh, o man!

γ) Masc. nouns ending in ā, ō, ah, ū, au*) remain unchanged in the Vocative.

δ) Masc. nouns ending in e add ah (a), ā, before which final e is changed to y, as: ^{زَوَّيَه} zōy-áh, o son!

ε) Masc. nouns ending in ī add ah (a) ā, shortening ī at the same time to i or iy, as: ^{جَوَكِيَه} jōgi-áh, o Jōgī!

b) of fem. nouns.

Fem. nouns, of whatever termination, put the interjectional particles before the Formative Sing., as: ^{اَيِّ جَنِي} ai jān-e, o maid! ^{وَشَادِي} vö šád-é, o woman; the interjectional particles may also be dropped, as ^{جَنِي} jān-e.

Those fem. nouns, which end in a consonant but do not add e in the Format. Sing. (§. 51, b), add likewise e in the Vocative, as: ^{اَيِّ مَوْرَه} ai mōre, o mother! ^{خَوْرَه} xōr-e, o sister!

*) Those in ā and ū and au may also add ā, ah; before final ā a euphonic y is inserted, as in Persian, as: ^{گَدَايَا} gadá-yá, o beggar!

B. The Vocative Plural.

The Vocative Plural of both genders is throughout identical with the Formative Plural, with or without the interjectional particles.

§. 66.

We let now follow a general survey of the Paštō declensional process, according to the different terminations of nouns. In the first paradigm all the cases will be put down, in the following only the Nominative, Formative and Vocative Sing. and the Nominative and Formative Plural will be exhibited, as from these the several cases can easily be made up by means of the prefixes and postfixes, which are the same for the Singular and the Plural.

§. 67.

I. Masculine nouns.

1) Nouns ending in a consonant. (§. 42; 60; 63, 1.)

a) With the Plural termination ān.

Sing.

| | |
|---------------------|--|
| Nom. | مَلِكْ málík, a chieftain. |
| Accus. | مَلِكْ malík, a chieftain. |
| Format. Instrum. | مَلِكْ malík, by a chieftain. |
| Genit. | دَ مَلِكْ da malík, of a chieftain. |
| Dative. | و مَلِكْ va malík; و مَلِكْ تَه va malík tah; و مَلِكْ وَتَه va malík vatah; مَلِكْ تَه *); مَلِكْ وَتَه |

*) The most common postfixes now in use are تَه, لَه and لَرَه.

malik vatah; مَلِكْ لَه malik lah; مَلِكْ لَرَه malik larah,
to a chieftain.

Ablative. مَلِكْ لَه lah malika; مَلِكْ نَه lah malik nah;
تَر مَلِكْ tar malika; تَر مَلِكْ نَه tar malik nah.
مَلِكْ دِ (دَ) de (da) malika; مَلِكْ دِ de malik nah,
from a chieftain.

Locat. مَلِكْ پَه pah malik; مَلِكْ كِشِ pah malik kše, in
a chieftain.

Vocat. مَلِكْه اَي ai málíkáh, مَلِكَا maliká, o chieftain!

Plural.

Nom. مَلِكَانْ málík-ān, chieftains.

Accus. مَلِكَانْ malik-ān, chieftains.

Format. } مَلِكَانْ مَلِكْ malik-ān-ō, مَلِكْ مَلِكْ málík-ō, by chieftains.
Instrum. }

Genit. مَلِكَانْ دَ da malik-ān-ō; مَلِكْ دَ da malik-ō, of chief-
tains.

Dative. مَلِكَانْ وَ va malik-ān-ō, مَلِكْ وَ va malik-ō; مَلِكَانْ وَ
va malik-ān-ō tah, مَلِكْ وَ va malik-ō tah etc. etc.
to chieftains.

Ablat. مَلِكَانْ لَه lah malik-ān-ō, مَلِكَانْ لَه lah malik-ān-ō
nah; مَلِكْ لَه lah malik-ō, مَلِكْ لَه lah malik-ō nah;
مَلِكَانْ تَر tar malik-ān-ō, مَلِكْ تَر tar malik-ō; مَلِكَانْ دِ

de (da) malik-ān-ō; د مَلِكُو de (da) malik-ō etc. from chieftains.

Locat. هَ مَلِكَانُو pah malik-ān-ō, هَ مَلِكُو pah malik-ō;
هَ مَلِكَانُو كِبِ pah malik-ān-ō kṣe etc. in chieftains.

Voact. اَي مَلِكَانُو ai malik-ān-ō, مَلِكُو malik-ō, o chieftains!

b) With the Plural termination ūnah.

Sing.

Nom. آس ās, horse.

Format. آس ās.

Vocat. آسَه āsáh.

Plur.

Nom. آسُونَه ās-ūnah, horses.

Format. آسُونُو ās-ūnō, آسو ās-ō.

c) With the Plural termination aḥ and ejection of the short radical vowel.

Sing.

Nom. غَل gal, thief.

Format. غَلَه galah.

Vocat. اَي غَلَه ai gal-aḥ.

Plur.

Nom. غَلَه gal-aḥ, thieves (also: غَلُونَه gal-ūnah).

Format. غَلُو gal-ō (غَلُونُو gal-ūnō).

d) With the Plural termination ah and internal vowel-change.

Sing.

Nom. شَيْوْن špūn, shepherd.

Format. شَيْآنَه špān-ah.

Vocat. أَيَّ شَيْآنَه ai špān-áh.

Plur.

Nom. شَيْآنَه špān-ah, shepherds.

Format. شَيْآنُو špān-o.

e) With the Plural termination ahār.

Sing.

Nom. تَرَبْ trap, a bump.

Format. تَرَبْ trap.

Plur.

Nom. تَرَبَّهَار trap-ahār, bumps.

Format. تَرَبَّهَارُو trap-ahār-ō.

f) With change of final a to ā.

Sing.

Nom. سَاخَر sẖar, a stone.

Format. سَاخَر sẖar.

Vocat. سَاخَرَه sẖár-áh.

Plur.

Nom. سَاخَر sẖar, stones.

Format. سَاخَرُو sẖár-ō.

g) With the Plural termination ah, in connexion with numerals.

Plur.

Nom. كَالَه (درې) (drē) kāl-ah, (three) years.

Format. كَالَو kāl-ō or كَالُونَو kāl-ūn-ō.

§. 68.

2) Nouns ending in ai (§. 43. 60, b; 62, b).

Sing.

Nom. گَوَانْدَيِ gavāndai, neighbour.

Format. گَوَانْدِي gavāndī.

Voc. گَوَانْدِيَه gavāndi-áh.

Plur.

Nom. گَوَانْدِي gavāndī, neighbours.

Format. گَوَانْدِيَو gavāndi-ō, گَوَانْدَو gavānd-ō.

§. 69.

3) Nouns ending in ā (§. 44; 60, c; 63, c.)

a) Sing.

Nom. گَدَا gadā, beggar.

Format. گَدَا gadā.

Vocat. گَدَا اَي ai gadā (گَدَايَا gadáyá).

Plur.

Nom. گَدَايَان gadā-y-ān.

Format. گَدَايَانَو gadā-y-ān-ō.

b) Sing.

Nom. مَامَا māmā, (paternal) uncle.

Format. مَامَا māmā.

Vocat. أَيَّ مَامَا ai māmā.

Plur.

Nom. مَامَاكَان māmā-gān.

Format. مَامَاكَانُو māmā-gān-ō.

§. 70.

4) Nouns ending in ō (§. 45; 60, c; 63, d).

a) Sing.

Nom. سَقَّاءُ saqqāō, water-carrier.

Format. سَقَّاءُ saqqāō.

Vocat. أَيَّ سَقَّاءُ ai saqqāō.

Plur.

Nom. سَقَّاءُوان sgqqāō-ān, water-carriers.

Format. سَقَّاءُوانو saqqāō-ān-ō.

b) Sing.

Nom. بِيْرُو bīzō, monkey.

Format. بِيْرُو bīzō.

Vocat. أَيَّ بِيْرُو ai bīzō.

Plur.

Nom. بِيْرُوكَان bīzō-gān, monkeys.

Format. بِيْرُوكَانُو bīzō-gān-ō.

c) Sing.

Nom. سَكُو skō, stitch.

Format. سَكُو skō.

Plur.

Nom. سَكُونَه skō-ūnah, stitches.

Format. سَكُونُو skō-ūn-ō.

§. 71.

5) Nouns ending in aḥ (§. 46; 60, c; 63, e).

a) Sing.

Nom. وَيَشْتَه vēštah, hair.

Format. وَيَشْتَه vēštah.

Vocat. أَيَّ وَيَشْتَه ai vēštah.

Plur.

Nom. وَيَشْتَه vēštah (also: وَيَشْتُونَه vēštūnah).

Format. وَيَشْتُو vēšt-ō.

b) Sing.

Nom. لَيَوَه lēvah, a wolf.

Format. لَيَوَه lēvah.

Vocat. أَيَّ لَيَوَه ai lēvah.

Plur.

Nom. لَيَوَانِ lēv-ān, لَيَوَه گان lēvah-gān.

Format. لَيَوَانُو lēv-ān-ō, } لَيَوَه گانو lēvah-gān-ō.
لَيَوُو lēv-ō.

c) Sing.

Nom. زَرَه zraḥ, heart.

Format. زَرَه zraḥ.

Vocat. اَي زَرَه ai zraḥ.

Plur.

Nom. زَرُونَه zr-ūnah.

Format. زَرُونَو zr-ūn-ō, زَرَو zr-ō.

d) Sing.

Nom. غَوْبَه γōbah, cowherd.

Format. غَوْبَه γōbah.

Vocat. اَي غَوْبَه ai γōbah.

Plur.

Nom. غَوْبَانَه γōb-ānah.

Format. غَوْبَانَو γōb-ān-ō.

§. 72.

6) Nouns ending in e (§. 47; 60, c; 63, f).

a) Sing.

Nom. اَشْنَاي āšnāe, friend.

Format. اَشْنَاي āšnāe.

Vocat. اَي اَشْنَايَه ai āšnāy-āh.

Plur.

Nom. اَشْنَايَانِ āšnāy-ān.

Format. اَشْنَايَانَو āšnāy-ān-ō, اَشْنَايَو āšnāy-ō.

b) Sing.

Nom. دَوِي dōe, custom.

Format. دَوِي dōe.

Plur.

Nom. دَوِيُونَه dōy-únah, customs.

Format. دَوِيُونَو dōy-ún-ō, دَوِيَو dōy-ō.

§. 73.

7) Nouns ending in ī (§. 48; 60, c; 63, f).

Sing.

Nom. سِيَاهِي sipāhī, soldier.

Format. سِيَاهِي sipāhī.

Vocat. أَي سِيَاهِي ai sipāhī (سِيَاهِيَا sipāhiá).

Plur.

Nom. سِيَاهِيَان sipāhi-ān, soldiers.

Format. سِيَاهِيَانَو sipāhi-án-ō, سِيَاهِيَو sipāhi-ō.

§. 74.

8) Nouns ending in ū.

a) Sing.

Nom. كَنْدُو kándū, a corn-bin.

Format. كَنْدُو kandū.

Vocat. أَي كَنْدُو ai kandū, كَنْدُوا kandu-á.

Plur.

Nom. كَنْدَوَان kándu-ān, corn-bins.

Format. كَنْدَوَانَو kandu-án-ō.

b) Sing.

Nom. **بَاهُو** bāhū, bracelet, ornament for the arm.

Format. **بَاهُو** bāhū.

Plur.

Nom. **بَاهُوْكَان** bāhū-gān, bracelets.

Format. **بَاهُوْكَانُو** bāhu-gān-ō.

§. 75.

9) Nouns ending in au. (§. 50; 60, c; 63, f).

a) Sing.

Nom. **پَیْرَوُ** pairau, a follower.

Format. **پَیْرَوُ** pairau.

Vocat. **اَیْ پَیْرَوُ** ai pairau (پَیْرَوَہ pairau-áh).

Plur.

Nom. **پَیْرَوَان** pairau-ān, followers.

Format. **پَیْرَوَانُو** pairau-ān-ō, **پَیْرَوُو** pairau-ō (pairav-ō).

b) Sing.

Nom. **چَوُ** čau, a small canal.

Format. **چَوُ** čau.

Plur.

Nom. **چَوْنَه** čau-ūnah.

Format. **چَوْنُونُو** čau-ūn-ō, **چَوُو** čau-ō.

II. Feminine nouns.

§. 76.

1) Nouns ending in a consonant. (§. 51).

a) Nouns adding e in the Formative Sing. and Nom. Plur. (§ 51, a; 61, a; 64, a).

Sing.

Nom. جَنِّ j̇an, maid, virgin.

Format. جَنِّ j̇an-e.

Vocat. أَيُّ جَنِّ ai j̇an-e.

Plur.

Nom. جَنِّ j̇án-e, maids.

Format. جَنُّو j̇án-ō.

b) Nouns with irregular Plural formation. (§. 51, b; 61, a; 64, a).

Sing.

Nom. خَوْرُ ẋōr, sister.

Format. خَوْرُ ẋōr.

Vocat. أَيُّ خَوْرِ ai ẋōr-e.

Plur.

Nom. خَوینْدِ ẋvénd-e, sisters.

Format. خَوینْدُو ẋvénd-ō.

2) Nouns ending in ā. (§. 52; 61, b; 64 b).

a) Sing.

Nom. نِیَا niā, grandmother.

Format. نِيَا niā.

Vocat. أَيُّ نِيَا ai niā.

Plur.

Nom. نِيَاكَانِ niā-gāne.

Format. نِيَاكَانُو niā-gān-ō.

b) Sing.

Nom. بَلَا balá, misfortune.

Format. بَلَا balā.

Plur.

Nom. بَلَا balā; بَلَاوِي balá-vī (vē), misfortunes.

Format. بَلَاوُو balá-ō, بَلَاوُو balá-vō.

§. 78.

3) Nouns ending in āh. (§. 53; 61, c; 64, c).

Sing.

Nom. بَدَىٰ bád-āh, bribe.

Format. بَدَىٰ bádē.

Vocat. أَيُّ بَدَىٰ ai bád-ē.

Plur.

Nom. بَدَىٰ bád-ē, bribes.

Format. بَدَوُو bád-ō (بَدِيُو bádi-ō).

§. 79.

4) Nouns ending in ō. (§. 54; 60, c; 64, d).

Sing.

Nom. پِيشُو pīšō, cat.

Format. پيشو pīšō.

Vocat. اَي پيشو ai pīšō.

Plur.

Nom. پيشوگان pīšō-gāne, cats.

Format. پيشوگانو pīšō-gān-ō.

§. 80.

5) Nouns ending in ī. (§. 55; 61, e; 64, e).

a) Sing.

Nom. سهيلي sahelī, a handmaid.

Format. سهيلتي sahelāi.

Vocat. اَي سهيلتي ai sahelāi.

Plur.

Nom. سهيلتي sahelāi handmaids.

Format. سهيليو sahelī-ō (سهيلو sahel-ō).

b) Sing.

Nom. دائي dāi, nurse.

Format. دائي dāi.

Vocat. اَي دائي ai dāi.

Plur.

Nom. دائيگان dāi-gāne, nurses.

Format. دائيگانو dāi-gān-ō.

c) Sing.

Nom. هادي hādī, a female guide.

Format. هَادِي hādī.

Vocat. أَيُّ هَادِي ai hādī.

Plur.

Nom. هَادِيَانِ hādi-āne, guides.

Format. هَادِيَانُو hādi-ān-ō.

d) Sing.

Nom. سِيْزْنِي sīznī, a swaddling band.

Format. سِيْزْنِي sīznī.

Plur.

Nom. سِيْزْنِي سِيْزْنِي sīznaī, swaddling bands.

Format. سِيْزْنِي سِيْزْنِي (سِيْزْنُو sīzn-ō).

§. 81.

6) Nouns ending in aī. (§. 56; 61, f; 64 f).

Sing.

Nom. بِيْرَتِي bēraī, boat.

Format. بِيْرَتِي bēraī.

Vocat. أَيُّ بِيْرَتِي ai bēraī.

Plur.

Nom. بِيْرَتِي بِيْرَتِي bēraī, boats.

Format. بِيْرُو bēr-ō.

§. 82.

7) Nouns ending in e.

a) Sing.

Nom. نَارِ náve, bride (نَارِ).

Format. نَارِ nāve.

Vocat. أَيُّ نَارِ ai nāve; نَارِهْ náve-áh.

Plur.

Nom. نَارِيَّانِ nāve-āne; نَارِ náve, brides.

Format. نَارِيَّانُو nāve-ān-ō; نَارِيَّو náve-ō.

b) Sing.

Nom. تَرَوْرِي trōre, aunt.

Format. تَرَوْرِي trōre.

Vocat. أَيُّ تَرَوْرِي ai trōre; تَرَوْرِهْ trōre-áh.

Plur.

Nom. تَرَوْرِيَّانِ trōre-gāne; تَرَوْرِي trōre, aunts.

Format. تَرَوْرِيَّانُو trōre-gān-ō; تَرَوْرِيَّو trōre-ō.

c) Sing.

Nom. سَرَكُوزِ sarkūze, a sow.

Format. سَرَكُوزِي sarkūzī.

Vocat. سَرَكُوزِي sarkūzī.

Plur.

Nom. سَرَكُوزِي sarkūzī, sows.

Format. سَرَكُوزِيَّو sarkūzi-ō, سَرَكُوزُو sarkūz-o.

§. 83.

8) Nouns ending in ū. (§. 58; 61, h; 64, h).

Sing.

Nom. مِيلُو mīlū, a female bear.

Format. مِيلُو mīlū.

Vocat. أَيُّ مِيلُو ai mīlū, مِيلُوَا mīlu-ā.

Plur.

Nom. مِيلُوَكَا mīlū-gāne.

Format. مِيلُوَكَاوُ mīlū-gān-ō.

§. 84.

The Adjective and its flexion.

In the flexion of the substantive that of the adjective is in the main already comprised; we have here to consider only those rules, which apply peculiarly to the adjective.

As regards the position of the adjective, it is placed on the whole before its substantive, but it may also follow it, especially in poetry. One adjective may also precede its substantive and another follow it; even two adjectives may follow (without a conjunction) a substantive, especially if the first be a pronominal adjective, as:

نَهْ وَهْنَمْ يَهْ سَتَرْكُو حَقِيقَتْ وَارَهْ مُبِينْ

I do not see with the (my) eyes the whole clear truth. (Gulsh. II, 52, 3).

We have to notice here especially the formation of the gender, further the peculiarities, to which some adjectives are subject in reference to the formation of the Plural and the Formative Sing. and Plur.

§. 85.

1) Adjectives ending in a consonant.

These form, like the substantives (§. 39, 1), the feminine by adding the termination āh (a), as تَوْرُ tōr, black, fem. تَوْرَهْ tōr-āh.

When two adjectives are joined together by the copula *ō* (cf. §. 28, 1), they are considered and treated as one word and therefore only to the latter the fem. termination is added, as: خوشحال و خرسندہ *χušh'āl-ō-χursand-āh*, fem., happy and content. The same is the case, when an adjective is repeated with the preposition *پہ*, as تار پہ تار *tār pah tār*, scattered, fem. تار پہ تار *tār pah tār-āh*; but compounds, formed by means of *پہ* are commonly used in an adverbial sense and therefore not inflected at all.

When an adjective is intensified by another, both must be inflected, if not joined together by the copula *ō*, as تپ تور *ṭap tōr* (or تور تپ) quite black, fem. تپہ تورہ *ṭap-āh tōr-āh* (or تورہ تپہ).

Paradigm.

Sing.

| | Masc. | Fem. |
|---------|------------------------|---------------------|
| Nom. | گد <i>gaḍ</i> , mixed. | گدہ <i>gáḍ-āh</i> . |
| Format. | گد <i>gaḍ</i> . | گدی <i>gáḍ-ē</i> . |
| Vocat. | گدہ <i>gáḍāh</i> . | گدی <i>gáḍ-ē</i> . |

Plur.

| | | |
|---------|--------------------|--------------------|
| Nom. | گد <i>gaḍ</i> . | گدی <i>gáḍ-ē</i> . |
| Format. | گدو <i>gáḍ-o</i> . | گدو <i>gáḍ-ō</i> . |

When the adjective is used in the sense of a substantive, it adds the Plur. termination *ān*, as گدان *gáḍ-ān*, Formative: گدانو *gaḍ-ān-ō* (or گدو *gáḍ-ō*). It is a poetical license, if now and then the pure adjective is used with the Plur. termination of a substantive (i. e. *ān*, *ānō*). So says, for instance, Rah'mān:

بِه سَبَبِ دَ ظَالِمَانَو حَاكِمَانَو كُور وَ اُور اَو پِشَوَر دِری وَ اَرِه تَو دِی

On account of tyrannical governors house and fire and Peshāwar, all three are one (thing). (Gulsh. II, 28, 1).

Some adjectives as: مَیَن mayan, in love, and all formed by the affix زَن (جَن, ژَن) مَر (cf. §. 42, f) follow the declension of سَخَر, when used substantively (§. 67, f).

Some adjectives are inflected irregularly; as مَر mar, dead, fem. مَرِه mr-äh; Format Sing. m. مَرِه mr-ah, fem. مَرِی mr-ē; Nom. Pl. مَرِه mr-ah, fem. مَرِی mr-ē; Format. Pl. com. مَرَو mr-ō. Similarly لَوَر lvar, high, fem. لَوَرِه lvar-äh; Nom. Pl. لَوَرِه (lvar-ah) fem. لَوَرِی lvar-ē. زَرغُون zaryūn, verdant, fem. زَرغُونِه zaryūn-äh; Nom. Pl. زَرغُونِه zaryūn-ah, fem. زَرغُونِی zaryūn-ē.

In some adverbial phrases the adjective remains uninflected, as کُومِه خَوَاتِه kūm-äh χvā tah, to which direction, whereto? (instead of: کُومِی خَوَاتِه); بَلِه خَوَاتِه bal-äh χvā tah, to another direction, somewhere else.

§. 86.

Monosyllabic adjectives with secondary ō, ū, ī*)

There is a certain number of monosyllabic adjectives with secondary ō, ū, ī, which form the Sing. feminine, the Formative Sing. masc., the Nom. Plur. masc. and the Formative Plur. masc. in an irregular way.

The following adjectives, in which original ā has been deepened to ū and ō, restore it again, but shortened, before the fem. termination äh, which is considered half-accented (cf. §. 39, 1), as

رُوح ripe (originally رُوح, from पाक = Hindi पक्का, Sansk. पक्क)

*) If ō, ū and ī be radical, they are of course not subject to any change, as رُوح rōy, healthy, fem. رُوحِه rōy-äh, etc.

fem. پَاخَه páχ-āh, thence the regular Plur. پَاخِي páχē. The Formative Sing. masc. is پَاخَه pāχah, after the analogy of the substantives noticed in §. 60, a; the Nom. Plur. masc. likewise پَاخَه pāχah (§. 42, d), but the Format. Plur. masc. (in contradistinction to the Format. Pl. of the substantives (§. 63, a. γ) پَاخَو páχ-ō, which quite coincides with the Format. Plur. fem. In the Vocative Sing. ā is likewise shortened to a, the Vocative affix ah being accented, as پَاخَه páχ-āh.

Irregular is سُر sūr, red (Pers. سُرخ), fem. سَرَه sár-āh, but Plur. masc. سَرَه sr-ah. — Some adjectives also change ō to va; see the list.

Some adjectives, which contain ī, change it in a similar way to a, as تَرِيخ trīχ, bitter, fem. تَرِيخَه tárχ-āh, Plur. fem. تَرِيخِي tárχ-ē, Format. Plur. تَرِيخَو tárχ-ō. But the Format. Sing. masc. is تَرِيخَه tárχ-ah (like غَلَه §. 90, a) and the Nom. Plur. masc. likewise تَرِيخَه tárχ-ah; Format. Plur. masc. تَرِيخَو tárχ-ō.

Paradigm. I.

| Sing. | |
|----------------------------|------------------|
| Masc. | Fem. |
| Nom. خَوْرَبَ ṭōrb, fat. | خَرَبَه ṭārb-āh. |
| Format. خَوْرَبَه ṭārb-ah. | خَرَبِي ṭārb-ē. |
| Vocat. خَرَبَه ṭārb-āh. | خَرَبِي ṭārb-ē. |
| Plur. | |
| Nom. خَوْرَبَه ṭārb-ah. | خَرَبِي ṭārb-ē. |

*) Some adjectives may retain ō and ū in the Feminine, whereas in the Masculine (Format. Sing. and Nom. Plur. and Format. Plur.) they undergo the vowel-change.

Format. ^أخربو *ṭārb-ō.*

^أخربو *ṭārb-ō.*

Vocat. ^أخربو *ṭārb-ō.*

^أخربو *ṭārb-ō.*

Paradigm. II.

Sing.

Masc.

Nom. ^{ترو} *trīv, acid; sour.*

Format. ^{ترو} *tārv-ah.*

Vocat. ^{ترو} *tārv-ah.*

Fem.

Nom. ^{ترو} *tārv-āh.*

Format. ^{ترو} *tārv-ē.*

Vocat. ^{ترو} *tārv-ē.*

Plur.

Nom. ^{ترو} *tārv-ah.*

Format. ^{ترو} *tārv-ō.*

Vocat. ^{ترو} *tārv-ō.*

Nom. ^{ترو} *tārv-ē.*

Format. ^{ترو} *tārv-o.*

Vocat. ^{ترو} *tārv-ō.*

The following adjectives are inflected after the two preceding paradigms; the others are regular and not subject to any vowel-change in the formation of the gender or number.

| Sing. masc. | Sing. fem. | Plur. masc. |
|--------------------------------------|-----------------------------------|-----------------------------------|
| ^{پروت} <i>prōt</i> fallen. | ^{پروت} <i>prat-āh</i> | ^{پرات} <i>prāt-ah.</i> |
| | ^{پروت} <i>prōt-āh.</i> | |
| ^{پوخ} <i>pōχ, ripe.</i> | ^{پاخ} <i>paχ-āh.</i> | ^{پاخ} <i>pāχ-ah.</i> |
| ^{پوس} <i>pōs</i> } | ^{پوس} <i>pōs-āh.</i> } | ^{پاس} <i>pās-ah.</i> } |
| ^{پوست} <i>pōst</i> } soft. | ^{پست} <i>past-āh.</i> } | ^{پاست} <i>pāst-ah.</i> } |
| | ^{پوست} <i>pōst-āh.</i> } | |
| ^{تريخ} <i>trīχ, bitter.</i> | ^{ترخ} <i>tarχ-āh.</i> | ^{ترخ} <i>tarχ-ah.</i> |
| ^{ترو} <i>trīv, sour.</i> | ^{ترو} <i>tarv-āh.</i> | ^{ترو} <i>tarv-ah.</i> |
| ^{خوب} <i>ṭōrb, fat.</i> | ^{خرب} <i>ṭarb-āh.</i> | ^{خارب} <i>ṭārb-ah.</i> |

| | | |
|------------------------|---------------------|---------------------|
| خَوَرُ ḫōr, scattered. | خَوَرَه ḫvar-äh. | خَوَارَه ḫvār-ah. |
| خَوِزُ ḫōž, sweet. | خَوِزَه ḫvaž-äh. | خَوَاژَه ḫvāž-ah. |
| دُرُون drūn } heavy. | دِرَنَه dran-äh. | دِرَانَه drān-ah. |
| دُرُونَد drūnd } | | |
| رَوَسْتُ rōst, rotten. | رَستَه rast-äh. | رَآستَه rāst-ah. |
| رُونَرُ rūnr, bright. | رُونَرَه rūnr-äh. } | رَآنَرَه rānr-ah. |
| | رَآنَرَه ranr-äh. } | |
| رُونَد rūnd, blind. | رَندَه rand-äh. | رَآندَه rānd-ah. |
| زَوَر zōr, old. | زَرَه zaṛ-äh. | زَارَه zār-ah. |
| سَپُور spōr } | سَپَرَه spar-äh } | سَپَارَه spār-ah. } |
| سَور sōr } | سَوَرَه svar-äh. } | سَوَارَه svār-ah. } |
| | | |
| سُور sūr, red. | سَرَه sar-äh. | سَرَه sr-äh. |
| سَوَر sōr, cold. | سَارَه saṛ-äh. | سَارَه sār-ah. |
| شَین šīn, green. | شَنَه šn-äh. | شَنَه šn-äh. |
| کَوَر kōž, crooked. | کَرَه kaž-äh. | کَارَه kāž-ah. |
| کُونَر kōnr, deaf. | کَنَرَه kanr-äh. | کَانَرَه kānr-ah. |
| لُونَد lūnd, damp. | لَندَه land-äh. | لَآندَه lānd-ah. |
| مَوَر mōr, satiated. | مَرَه maṛ-äh. | مَارَه māṛ-ah. |
| وَر vōr, small. | وَرَه vaṛ-äh. | وَارَه vār-ah. |

§. 87.

2) Adjectives ending in ai.

a) Adjectives ending in ai form generally their feminine by changing ai to āi (§. 39, 2). In their inflexion they are regular.

Paradigm.

| | Masc. | Sing. | Fem. |
|------|------------------------------|-------|-------------------|
| Nom. | وَرَنبَی vrumbai, the first. | | وَرَنبَی vrumbaī. |

Format. ورنبی vrúmbī.

ورنبی vrúmbaī.

Vocat. ورنبی vrúmbī.

ورنبی vrúmbaī.

Plur.

Nom. ورنبی vrúmbī.

ورنبی vrúmbaī.

Format. ورنبیو vrúmbi-ō
ورنبو vrúmb-ō

ورنبو vrúmb-ō.

Vocat. ورنبیو vrúmbi-ō
ورنبو vrúmb-ō

ورنبو vrúmb-ō.

When the adjective is used substantively, the Vocative Sing. may affix the syllable ah, as ورنبیہ vrúmbi-áh, o first one!

b) The following adjectives form their feminine by changing ai to e and not to aī.

استوخئی astōḡai, sent; a messenger; fem. استوخ astōḡe.

الوی alavai, burnt;

» ألو alave.

اونی ūnai, babbling.

» اون ūne.

إواخی ēvāḡai, alone.

إواخ ēvāḡe.

بروی barvai, adhesive.

» برو barve.

بلمگی balmagai, saltless.

» بلمک balmage.

بورى būrai, clipped.

» بور būre.

بيپرتى bēpartai, gluttonous.

» بيپرت bēparte.

پالى palai, on foot.

» پل pale.

| | |
|----------------------------------|----------------------------|
| پوټسکي pōṭuskai, scanty; small. | fem. پوټسکه pōṭuske. |
| پوټي pūtai, little, small. | ” پوټه pūte. |
| تړي taṣai, thirsty. | ” تړه taṣe. |
| توري tōrai, simple; plain. | ” توره tōre. |
| چوغي čūyai, hump-backed. | ” چوغه čūye. |
| چونکي čūnkai, impudent. | ” چونکه čūnke. |
| خپولي ṭapōlai, matted (as hair). | ” خپوله ṭapōle. |
| خراموني h'arāmūnai, bastard. | ” خرامونه h'arāmūne. |
| خړوي xarōrai, given to biting. | ” خړه xarōre. |
| خوشي xūšai, crazy. | ” خوش xūše. |
| ريښتوني rištūnai | ريښتون rištūne |
| ريښتيني rištīnai | ريښتینه rištīne |
| } true. | |
| زاري zārai, young (of cattle). | ” زاره zāre. |
| ساري sārai, equal. | ” ساره sāre. |
| ستري starai, fatigued. | ” ستاره stare. |
| سټکورې saṭkūrai, scorched. | ” سټکوره saṭkūre. |
| شاوولي šāvlai vāvlai, careless. | ” شاول شاول šāvle vāvle. |
| کسوري kasūrai, distressed. | ” کسوره kasūre. |
| کشي kašai, only son. | ” کسه kaše, only daughter. |

کُوشَلای kūṣalai, pretty.

fem. کُوشَلِ kūṣale.

مَزای mazai, strong.

” مَزِ maze.

نَامِی نَامِ nāmī nāmai, unknown; mean.,”

نَامِی نَامِ nāmī nāme.

نُومَانْدای nūmāndai
نُومَرای nūmaṛai } named.

نُومَانْدِ nūmānde
” نُومَرِ nūmaṛe }

نَوای navai, new.

” نَوِ nave.

وَژای važai, hungry,

” وَژِ važe.

یَوَاخْدای yavāḍai, alone.

” یَوَاخِ yavāḍe.

یَوَاسْتَوای yavastavai, of one fold (as a dress).,”

یَوَاسْتَوِ yavastave.

c) All possessive compound adjectives (§. 38, 4. c) and all adjectives with the diminutive affixes kai (§. 35, 2), karai, garai (§. 37, 8.), ōtai and ūtai (§. 37, 10).

پَاک زُرُونِی pak zṛūnai, having pure hearts; fem. پَاک زُرُونِ pāk zṛūne *).

زَوِی مَرای zōe maṛai, having a dead son; ” زَوِی مَرِ zōe maṛe.

d) All participles present and perfect and all compound nouns, the last member of which is a participle.

وِیُونْکای vayūnkai
وِیُونای vayūnai } speaking.

fem. { وِیُونْکِ vayūnke.
وِیُونِ vayūne.

وِیَلای vayalai, said (dictus),

fem. وِیَلِ vayale.

For the adjectives noticed under b) c) d) the following may serve as paradigm.

*) Of course only occurring in the Plural.

Sing.

| | Masc. | Fem. |
|---------|-------------------------|----------------|
| Nom. | كُشْلَى kṣulai, pretty. | كُشْلَى kṣule. |
| Format. | كُشْلَى kṣúlī. | كُشْلَى kṣúlī. |
| Vocat. | كُشْلَى kṣulī. | كُشْلَى kṣulī. |

Plur.

| | | |
|---------|---------------------------------|---------------------------------|
| Nom. | كُشْلَى kṣulī. | كُشْلَى kṣulī. |
| Format. | كُشْلَى kṣúliō كُشْلَى kṣúlō | كُشْلَى kṣúliō كُشْلَى kṣúlō |
| Vocat. | كُشْلَى kṣuliō. | كُشْلَى kṣuliō. |

§. 88.

3) Adjectives ending in ā.

Adjectives ending in ā remain unaltered in both genders, as well in the Singular as in the Plural. In the Format. Pl. they add the affix ō, which however is occasionally dropped in poetry.

Paradigm.

Sing.

| | Masc. | Fem. |
|---------|--------------------|--------------|
| Nom. | دَانَا dānā, wise. | دَانَا dānā. |
| Format. | دَانَا dānā. | دَانَا dānā. |
| Vocat. | دَانَا dānā. | دَانَا dānā. |

Plur.

| | | |
|---------|--------------------------|--------------------------|
| Nom. | دَانَا dānā. | دَانَا dānā. |
| Format. | دَانَاو dānā-ō (دَانَا); | دَانَاو dānā-ō (دَانَا). |
| Vocat. | دَانَاو dānā-ō (دَانَا) | دَانَاو dānā-ō (دَانَا). |

When an adjective is used substantively, it takes, according to §. 44. the Plural-termination y-ān, as: دَانَايَان dānā-y-ān, the wise ones, Format. Pl. دَانَايَانو dānā-y-ānō, or دَانَاو dānā-ō.

§. 89.

4) Adjectives ending in ō.

The few adjectives ending in ō remain unaltered in both genders; in the Formative Plur. they add the affix ō (with euphonic v = v-ō), which however may be left out altogether.

Paradigm.

Sing.

| | Masc. | Fem. |
|---------|-------------------------------|--------------|
| Nom. | پَاتُو pātō, left; remaining. | پَاتُو pātō. |
| Format. | پَاتُو pātō. | " " |
| Vocat. | پَاتُو pātō. | " " |

Plur.

| | | |
|---------|---------------------------|----------------------------|
| Nom. | پَاتُو pātō. | پَاتُو pātō. |
| Format. | پَاتُوو pāto-v-ō (پَاتُو) | پَاتُوو pāto-v-ō (پَاتُو). |
| Vocat. | پَاتُوو pāto-v-ō (پَاتُو) | پَاتُوو pāto-v-ō (پَاتُو). |

§. 90.

5) Adjectives ending in aḥ.

The adjectives ending in aḥ form their feminine by changing aḥ to āḥ (cf. §. 39, 4). Their flexion is quite regular.

Paradigm.

Sing.

| Masc. | Fem. |
|------------------------------|-----------------|
| Nom. اُوْدَاهُ ūdah, asleep. | اُوْدَاهُ ūdah. |
| Format. اُوْدَاهُ ūdah. | اُوْدِي ūdé. |
| Vocat. اُوْدَاهُ ūdah. | اُوْدِي ūdé. |

Plur.

| | |
|----------------------|--------------|
| Nom. اُوْدَاهُ ūdah. | اُوْدِي ūdé. |
| Format. اُوْدُو ūdō. | اُوْدُو ūdō. |
| Vocat. اُوْدُو ūdō. | اُوْدُو ūdō. |

Adjectives, which are borrowed from the Persian, either directly or with a little modification, generally undergo no change, neither for gender nor number; they only add the affix *ō* in the Format. Pl., as: *بَنَایِسْتَه* šāistah, handsome *) (Pers. *شایسته*), Format. Pl. *بَنَایِسْتَه‌وُ* šāistah-ō or with euphonic *v*: *بَنَایِسْتَه‌وُ* šāistah-v-ō; *اَشْكَارَه* škārah, manifest, known (Pers. *آشکار*).

This is also the case with the pronominal adjectives: *جَمَلَه* jumlah (Format. Pl. *جَمَلَه‌وُ* jumlah-ō) all; *وَارَه* vārah, all (Format. Pl. *وَارُو* vārō); *دَوَارَه* dvārah, both (Format. Pl. *دَوَارُو* dvārō); *هَمَه* hamah, all, (Form. Pl. *هَمَه‌وُ* hamah-ō, *هَمَه‌وُ* hamah-vō or *هَمُو* hamō); but they may also dispense with the Formative Pl. affix *ō*, as: *لَه وَارَه مَلُو* from all the wine.

*) Foreign adjectives, which do not distinguish between *ah* and *āh*, we prefer to write simply with *ah*, without any mark.

§. 91.

6) Adjectives ending in e.

These form their feminine by adding the termination āh, before which final e is changed, for euphony's sake, to y. Some few adjectives undergo no change neither for gender nor number, as: پاتى pāte, left.

Paradigm.

| | Sing. | |
|---------|-------------------|----------------|
| | Masc. | Fem. |
| Nom. | لَوِي lōe, great. | لَوِيه lōy-āh. |
| Format. | لَوِي lōe. | لَوِيه lōy-ē. |
| Vocat. | لَوِي lōe. | لَوِيه lōy-ē. |
| | Plur. | |
| Nom. | لَوِي lōe. | لَوِيه lōy-ē. |
| Format. | لَوِيو lōy-ō. | لَوِيو lōy-ō. |
| Vocat. | لَوِيو lōy-ō. | لَوِيو lōy-ō. |

When the adjective is used substantively, it may follow the flexion of the substantives ending in e (see §. 72).

§. 92.

7) Adjectives ending in ī and ū.

Adjectives ending in ī and ū undergo no change for gender or number; in the Format. Pl. they may optionally add ō.

Paradigm.

| | Sing. | |
|------|---------------------------|-----------|
| | Masc. | Fem. |
| Nom. | خُمَارِي xumārī, drunken. | خُمَارِي. |

| | | |
|---------|--------------------------|-----------|
| Format. | خُمَارِی <i>χumārī</i> . | خُمَارِی. |
| Vocat. | خُمَارِی <i>χumārī</i> . | ” |

Plur.

| | | |
|---------|----------------------------|------------|
| Nom. | خُمَارِی <i>χumārī</i> . | خُمَارِی. |
| Format. | خُمَارِیَو <i>χumāri-ō</i> | خُمَارِیَو |
| | خُمَارِی <i>χumārī</i> | خُمَارِی |
| Vocat. | خُمَارِیَو <i>χumāri-ō</i> | خُمَارِیَو |
| | خُمَارِی <i>χumārī</i> | خُمَارِی |

8) Adjectives ending in an.

These are very few in number and nearly all taken from the Persian; they form the feminine by adding the termination *āh*. In the Formative Plur. they add the affix *ō*, which however may also be dropped. On the declension of *یَو* *yau*, one, see §. 94.

Paradigm.

Sing.

Masc.

Fem.

| | | |
|---------|--|--|
| Nom. | تَیْزَرَو <i>tēzrau</i> , going quick. | تَیْزَرَو <i>tēzrau-āh</i> (<i>tēzrav-āh</i>). |
| Format. | تَیْزَرَو <i>tēzrau</i> . | تَیْزَرَوِی <i>tēzrauē</i> (<i>tēzrav-ē</i>). |
| Vocat. | تَیْزَرَو <i>tēzrau-āh</i> . | تَیْزَرَوِی <i>tēzrauē</i> . |

Plur.

| | | |
|---------|-------------------------------|--|
| Nom. | تَیْزَرَو <i>tēzrau</i> . | تَیْزَرَوِی <i>tēzrauē</i> (<i>tēzrav-ē</i>). |
| Format. | تَیْزَرَوَو <i>tēzrau-ō</i> . | تَیْزَرَوَو <i>tēzrau-ō</i> (<i>tēzrav-ō</i>). |

§. 93.

Comparison of Adjectives.

The Paṣtō does no longer possess a comparative and superlative degree, as the modern Persian, but is compelled to express the idea of a Comparative and Superlative in the same way, as the modern Indian Prākṛit tongues do, which have likewise lost the power to form a comparative and superlative degree by means of affixes added to the base of the adjectives*).

The Comparative is formed by putting the compared object in the Ablative by means of the case-particles له — نه, نه — نه, or (نر — نه), the adjective itself remaining in the Positive. The same is the case, if a Persian comparative form be used, which is now and then met with**).

عقل او پوهه ښي زيات تر بيان وه فراست او دانائي تيره تر حده

His intellect and understanding was greater than can be told, his sagacity and wisdom beyond measure. (Gulsh. I, p. 159) Gulistān.

The idea of the Comparative may be intensified by putting before the adjective ډير dēr, much (which however must agree with the subject in number and gender), لا lā, still, even. The object, with which the subject is compared, may not be mentioned and must then be gathered from the context.

د جاعل تر همدې ډير بهتر دى كه له چا سره همدې وي اژدها

Much better than the intimacy of an ignorant man it is, if a basilisk be one's bosom-friend. (Gulsh. II. p. 7. 1.) Rah'mān.

*) The method now followed in Paṣtō and the Indian vernaculars has apparently been brought about by the influence of the Sanskrit. For the compared object is also put in the Ablative already in Sanskrit and this may have been considered sufficient for a comparison.

**) The Persian Comparative is made up by adding to the Positives the affix تر tar, and the Superlative by adding the affix ترين tarīn.

بَلَكِه لَا تَر دَر وِشَانُو چِه غَنِيَان دِي مُحْتَاج تَر دِي

But those, who are rich, are still more needy than the poor. (Gulsh. II, p. 44, 3) Xušh'al.

The Superlative is formed in the same way as the Comparative, only تَوَل tōl, all, هَمَه hamah, جَمَلَه jumlah, all, or similar expressions as تَر حَدِّ tar hadda, beyond measure etc. are put before the object, with which the subject is compared.

The idea of the Superlative is often only hinted at by putting دِير dēr, much, either alone or jointly with an adjective. Often there is no outward indication of the idea of the Superlative at all and it must be gathered solely from the context.

لَه تَوَلُو خَلَقُو نَه سَرِي يَه لِيَدُ كِنِي دِير بَنَه دِي

In appearance man is much better than all creatures (man is the very best of all creatures). Gulistān.

غَم دِير دَ بِيَلَنَانَه دِي چِه تَر هَر خَه دِي دُشَوَار

It is the grief about the separation from the friend, which is the most difficult thing. (Gulsh. II, p. 40, 3.) Xušh'al.

دِير لَوِي يَه بَادشَاهَت دَ آسْمَانُونُو كِنِي خُوك دِي

Who is the greatest in the kingdom of heaven? Matth. 18, 1.

كَه بَلَنَدَه مَرْتَبَه دَ چَا يَه كَار دِي لَوِي مَقَام دِي عَدَالَت يَه دَا دُنْيَا

If a high dignity be of use to any one: the highest station in this world is justice. (Gulsh. II, p. 8). Rah'mān.

The manner in which two sentences are compared together, see in the Syntax, §. 187.

IV. Section.

The Numerals.

§. 94.

1) Cardinal numbers.

يَوَّ yau, one, fem. يَوَّه yau-äh.

دَوَّه dvah, two, fem. دَوِّي dvē.

دَرِي dre (دِر), three.

تَلَوَّر talör, four.

پِنْدَاه pinḍah, five.

شِپَاژ špaž, six.

اَوَّه ōvah, seven.

اَتَاه atah, eight.

نَوَّhö; نَوَّhö, نَه nah, nine.

لَس las, ten.

{ يَوَّلَس yaulas or yōlas, eleven.
{ يَوَّوَّلَس yavōlas.

دَوَّهَلَس dvahlas, دَوَّوَّلَس dvōlas, دَوَّلَس dōlas, twelve.

دِيَارَلَس diārlas, thirteen.

خَوَارَلَس tvārlas, fourteen.

پِنْدَاهَلَس pinḍahlas, fifteen.

سِپَارَلَس spārlas, سِپَارَس spāras, sixteen.

اووه لَس avahlas, seventeen.

آته لَس atahlas, eighteen.

نُه لَس nuhlas, نُونَس nūnas *), nineteen.

شَل šil, twenty.

یو وِیشت yau, vīšt, twenty one.

دوه وِیشت dvah vīšt, twenty two.

دری وِیشت drē vīšt, twenty three.

| | |
|--------------|----------------|
| خَلُور وِیشت | } twenty four. |
| خَلِیر وِیشت | |

پِنَاخه وِیشت pinḡah vīšt, twenty five.

شِپَر وِیشت špaž vīšt, twenty six.

اووه وِیشت ōvah vīšt, twenty seven.

آته وِیشت atah vīšt, twenty eight.

نُه وِیشت nōh vīšt, twenty nine.

دِیرش dērš, thirty.

یو دِیرش yau dērš, thirty one.

| | |
|-----------|---------------|
| دو دِیرش | } thirty two. |
| دوه دِیرش | |

دری دِیرش dre dērš, thirty three.

*). نُونَس is a euphonic change for نُونَس).

خَلُور دِيرَش talōr dērš, thirty four.

etc. etc. etc.

خَلَوِیْشَت talvēšt, forty.

یَو خَلَوِیْشَت yau talvēšt, forty one.

دَو خَلَوِیْشَت dō talvēšt, forty two.

دِر خَلَوِیْشَت dre talvēšt, forty three.

etc. etc. etc.

پَنْدُخُوس pandōs, fifty.

شِیْطَه špētah, sixty.

اَوِیَا aviā seventy (indelin.).

اَتِیَا atiā, eighty (indeclin.).

نَوِی navē, نَوِ nave, ninety (indeclin.).

سِل sil (also written صَل sil or صَل sal), hundred.

یَو سِل sil yau, hundred and one.

دَو سِل sil dvah, hundred and two.

سِل دِرِی پَنْدُخُوس sil dre pandōs, hundred and fifty three.

etc. etc. etc.

In the numbers the Paṣtō very closely approaches the Zendic forms. یَو yau, one, Zend aēva, whereas the Persian and the Indian Prākṛit idioms recur to the Sansk. एक.

The declension of یَو yau is somewhat irregular.

| | Sing. | |
|------|---------------|---------------|
| | Masc. | Fem. |
| Nom. | یَو yau, one. | یَوِه yaú-āh. |

Format. **یَوَه** yau-ah. **یَوِی** yau-ē.

Vocat. **یَوَه** yau-ah. **یَوِی** yau-ē.

The masc. form **دَوَه** dvah, two, may also be used for the feminine. In the Format. Pl. it is **دَوو** dvō, but **دَوَه** may also be used.

دِرِی dre, three (Sansk. **त्रि**, Zend thri) has in the Form. Pl. **دِرِیَو** dre-ō, though **دِرِ** is also in use.

خَلَوَر ṭalōr, four (Sansk. **चत्वार**, Zend čathvār), has in the Format. Pl. **خَلَوَرَو** ṭalor-ō. **پِنْدَاه** pinḍah (Sansk. **पञ्चन्**, Zend pančan), **پِنْدَو** pinḍō. Similarly **شِپَر** špaž, six (Sansk. **षष्**, Zend khšvas), **شِپَرَو** špaž-ō; **اَوَه** ōvah, seven (Sansk. **सप्तन्**, Zend haptan), **اَوَو** ōv-ō; **اَتَه** atah, eight (Sansk. **अष्टन्**, Zend astan), **اَتَو** at-ō.

نَه nōh, nine (Sansk. **नवन्**, Zend navan) remains unchanged in the Format. Plur.

لَس las, ten (Sansk. **दशन्**, Zend daśan, (in Paštō d = l), Format. Pl. **لَسَو** las-ō.

شِل šil, twenty (Sansk. **विंशति**, Zend vīśaiti; in Paštō the initial syllable vi is thrown off and **शति** changed to šil, by transition of final t to l) is only used when standing alone*); in the compound numbers 21, 22 etc. the full form **وِشْت** vīšt (Persian **بیست**, Hindī **बीस्**) is again used. Its Format. Pl. is regularly formed by adding the affix ō.

دِرش dērš, thirty, is contracted from **دِرشْت** dēršt (Sansk.

*) **شِل** is also used as a substantive in the sense of „a score“, and may then form the Plural **شِلَه** šil-ah (Format. **شِلَو**).

चिंशत्, Zend thrísata); **خَلْوَيْسْت** talvēšt, forty, is likewise a contraction, Sansk. **चत्वारिंशत्**, Zend čathvaresāta; instead of **خَلْوَيْسْت** the common people frequently employ a multiplication **دَوَ شِلَه** dvah šilah, two scores (two times twenty), similarly **دِر شِلَه** dre šilah for **سِپِتَه** špētah, sixty.

پَنَاحُوس pandōs, fifty, Sansk. **पञ्चाशत्**, Zend pančāsata, final t being dropped in Paštō.

سِپِتَه špētah, sixty (Format. Pl. **سِپِتَو** špēt-ō) recurs to the Zendic form khšvasti, Sansk. **षष्टि**, with transition of v to p. — **اَوِيَا** aviā, seventy (properly **اَوِيَا** avviā), is very much curtailed: Sansk. **सप्तति**, Zend haptāiti, which is assimilated in Paštō first to appā and thence to avvā, and with euphonic i inserted, avviā, the final syllable iti being dropped altogether. **اَتِيَا** atiā, eighty, Sansk. **अशीति**, Zend astāiti, which is assimilated in Paštō to attā, and with euphonic i inserted atiā (instead of attīā). **نَوِي**, ninety, Sansk. **नवति**, Zend navaiti (Sindhī and Hindī also **नवे**).

سِل sil, hundred (also written and pronounced **سَل** sal) is the Sansk. **शत**, Zend śata (Persian **صَد**), with transition of t to l. **سِل** is only used of one hundred (up to 199)*. When the noun, with which **سِل** is connected, stands in the Formative, it takes likewise the affix **ō**, as: **پَلار د سِلَو زَوِيَو** a father of hundred sons. When two or more hundreds are to be expressed, the numeral **سَو** sau (**صَو** sau) is employed, Plur. **سَو** sav-a, **سَوَه** sav-ah (Sindhī

*) But the Plural form **سِلَه** silah is also occasionally met with.

सउ, Prāk. सञ्ज = सद), Format. سَو sav-ō. Instead of سَو the constracted form سُو sū (صُو sū) is also used, before which some units take a different form.

دَوَه سَوَه dvah savah, two hundred (Format, دَوَو سَوَو dvō sav-ō).

دِرِی سَوَه dre savah or: تیر سُو tēr sū, three hundred. *)

خَلُور سَوَه talōr savah or: خُونَسُو tūnsū, four hundred.

پِنَاکَه سَوَه pinḍah savah or: پُونَسُو pūnsū, five hundred.

شَپَر سَوَه špaž savah or: شَپَر سُو špaž sū, six hundred.

اَوَه سَوَه ōvah savah or: اَوَه سُو ōvah sū, seven hundred.

اَتَه سَوَه atah savah or: اَتَه سُو atah sū, eight hundred.

نُه سَوَه nuh savah or: نُه سُو nuh sū, nine hundred.

When hundreds are to be expressed generally, سِلْگُونَه silgūnah (Format. سِلْگُونَو silgūnō) is employed.

زَر zar, thousand (فَرَار is also in use).

زَر zar (Sansk. सहस्र, Zend hazāra) is, like سَو sau, a regular substantive and forms the Plur. زَرُونَه zar-ūnah, but with other numerals: زَرَه zar-ah, as:

دَوَه زَرَه dvah zar-ah, two thousands.

دِرِی زَرَه dre zar-ah, three thousands.

etc. etc. etc.

*) سَو is indeclinable and undergoes therefore no change in the Format. Plur.

When thousands are to be expressed generally, زَرْمُونَه zargūnah (Format. زَرْمُونَو zargūnō) is employed.

For a hundred thousand the Indian word لَک lak (Hindī लाख, Sansk. लक्ष) is used, the regular Plural of which is لَکُونَه lakūnah, but in connexion with numerals لَکَ lakh (laka), as:

دوہ لَکَ drah lakh, two Lakhs = two hundred thousands.

لَکَس لَکَ las lakh, ten Lakhs = a million.

شِل لَکَ šil lakh, twenty Lakhs = two millions.

Also the Hindī کَرور karōṛ (Sansk. कोटि), one hundred Lakhs = 10 millions, is found in Paṣtō.

§. 95.

2) Ordinal numbers.

The ordinals are formed in Paṣtō, as in Persian, by adding the affix am, before which final ah is dropped; only the first cardinal number makes an exception.

| | |
|----------------------|---------------------------------------|
| وَرْمَبَی vṛumbai | } the first (fem. وَرْمَبَی vṛumbaī). |
| رُمَبَی rumbai | |
| اَوَّل avval (Arab.) | |

دَوَبَم dvayam, fem. دَوَبَمَه dvayam-āh, the second.

دِرَیَم dreyam, the third.

تَلَوَرَم talōram, the fourth.

پِنْدَم pinḍam, the fifth.

*) In dvayam the root is dva; final ah is therefore not elided, but euphonic y inserted, as in all numerals ending in ā.

شپښم špažam, the sixth.

اووم ōvam, the seventh.

اتم atam, the eighth.

نهم nuham, the ninth.

لسم lasam, the tenth.

يولسم yaulasam, the eleventh.

etc. etc. etc.

شلم šilam, the twentieth.

دويشتم yauvīštam, the twenty-first.

etc. etc.

دېرشم dēršam, the thirtieth.

شپېتم špētam, the sixtieth.

اويام aviāyam, the seventieth.

اتيام atiāyam, the eightieth.

نويام naveyam, the ninetieth.

سليم silam, the hundredth.

سل وړنښي sil wṛumbai, the hundred and first.

سل دويم sil dvayam, the hundred and second.

etc. etc.

دوه سول dvah savam, the two hundredth.

دوه سول دريم dvah sava dreyam, the two hundred and third.

etc. etc.

In compound numbers only the last numeral is formed into an ordinal.

زَرَم zaram, هَزَارَم hazāram, the thousandth.

دَوَه زَرَم dvah zaram, the two thousandth.

لَكَم lakam, the hundred thousandth.

For expressing the years of the era the cardinals are employed and not the ordinals; see Syntax, §. 188, 3.

§. 96.

3) Distributive numbers.

Distribution is formed in Paštō by repeating the cardinal number, as: يَوَّ يَوَّ yau yau, one by one; پِنْدَاه پِنْدَاه pindah pindah, five by five.

But if the distribution is only to be expressed generally, the prefix پَه pah is put before the cardinal number, as: پَه پِنْدَاه pah pindō, by five; پَه سِلَو pah silō, by hundreds; پَه زَرُونَو pah zarūno or پَه زَرَكُونَو pah zargūnō, by thousands.

If the distribution is to be fixed exactly (so many and not more), the cardinal number is repeated with the prefix پَه, as: دَوَه پَه دَوَه exactly two (and not more); لَس پَه لَس precisely ten.

§. 97.

4) Multiplicative numbers.

Multiplication is expressed in various ways. A cardinal number is added to the substantive بَرغ bray, layer, fold, which however remains in the Singular, as دَرِی بَرغ dre bray, threefold, treple; this expression is made use of when referring to strata, layers, folds etc.

When crops, products etc. are spoken of, the prefix **په** is placed before the cardinal number (remaining in this case in the Nominative), by which the multiplication is to take place, the first cardinal always being **يو** as: **يو په سل** *) literally: one by hundred = a hundredfold. Similar expressions are: **يو په خوځنده** manifold; **يو په ډير** manifold.

ميوه ټي وکړه ځنو په سل ځنو په شپيته او ځنو په ډيرش

They (the seeds) brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. (Matth. 13, 8).

تر اول ټي يو په صله اور د مينې سينه سوله

A hundredfold more than first her breast was burnt by the fire of love.
Dorn, Pushtō Chrest. p. 190.

The Afghāns also use such like Persian expressions, as: **صد چندان**, a hundredfold, or **چندان** whith Paštō cardinals, as: **زر چندان** a thousandfold. **چند** also is used with an indefinite pronoun, as **څو چند** manifold.

In counting the multiplication is not expressed by a particular word, but the cardinal number, which is to be multiplied by the following, is simply put before it, as: **درې دوه** three (times) two.

Multiplication of time is expressed by putting the cardinal number **) before **ځل** *dal* (Pl. **ځله** *ḡalah*) or **وار** *vār* (Pl. **واره** *vārah*), as: **يو ځل** once ***), **دوه ځله**, twice; **څو واره** how many times? It is to be noticed, that **ځله** and **واره**, also when governed

*) **يو په صله** (Pl.) is also used.

**) Or an indefinite or interrogative pronoun.

***) But **ځله** is also used for the Singular, as **يو ځله** one time.

by prefixes and postfixes, remain in the Nominative, as: **تُر اَوَرَهَ خَلَه دُور** up to seven times.

§. 98.

5) Fractional numbers.

A quarter ($\frac{1}{4}$) **پَاوُ** pāō *).

A half ($\frac{1}{2}$) **نِیم** nīm (adj.).

Three quarters ($\frac{3}{4}$) **دِرِ پَاوُ** dre pāva.

Five quarters ($\frac{5}{4}$) **پِنْدَاهِ پَاوُ** pindah pāva, or **پَاوُ بَانْدِ یَوُ** pāō bānde yau (or **پَاوُ دِهَاسِ یَوُ**, which is the same), literally: upon a quarter one (in addition).

One and a half ($1\frac{1}{2}$) **یَوُ نِیم** yau nīm.

One and three quarters ($1\frac{3}{4}$) **پَاوُ کَم دَوَه** pāō kam dvah, literally: a quarter less than two.

Two and a quarter ($2\frac{1}{4}$) **پَاوُ بَانْدِ دَوَه** pāō bānde dvah, literally: upon a quarter two (in addition).

Three and three quarters ($3\frac{3}{4}$) **پَاوُ کَم خَلُور** pāō kam ṭalōr, literally: a quarter less than four.

Without special reference to measure and weight, fraction or portion is expressed by **حِصَّه**, as: **دِرِیمَه حِصَّه** the third part, **لَسِیمَه حِصَّه** the tenth part.

*) **پَاوُ** is only used with reference to measure and weight, also of a $\frac{1}{4}$ Rupee.

V. Section.

Pronouns.

§. 99.

I. Personal Pronouns.

The personal pronouns of the Paštō are either absolute personal pronouns or pronominal suffixes. The latter class of pronouns the Paštō uses very extensively and coincides in this respect quite with the Persian and even more so with the Sindhī, the only Ārian languages, which, besides the Paštō, know the use of pronominal suffixes.

1) Absolute personal pronouns.

Absolute personal pronouns the Paštō only possesses for the first and second person; for the third person a proximate or remote Demonstrative is employed as required (by circumstances *).

a) First personal pronoun.

Sing.

| | |
|------------|---|
| Nom. | ز; zah, I. |
| Accus. | ما mā, me. |
| Format. } | ما me. |
| Instrum. } | |
| Genit. | ما د mā; حما (dmā **); حما د da dāmā, of me; my; mine. |

*) The only remnant of a personal pronoun of the third person is و var, to him, to them; see below, §. 101.

**) When حما is connected with a noun, which is constructed with a postfix or prefix (or both together), these must follow حما, as:

| | |
|--------|---|
| Dat. | مَا تَه mā tah; وَ مَا تَه va mā tah; وَ مَا وَ تَه va mā vatah; مَا لَه mā lah; مَا لَرَه mā larah; (رَا, rā) رَا تَه rā tah, لَه لَا لَه lā lah, to me. |
| Ablat. | مَا نَه lah mā nah; مَا لَه lah mā, from me. |
| Locat. | مَا پَه pah mā; مَا كِبِه pah mā kše, in me. |

Plur.

| | |
|---------|--|
| Nom. | مُوژ mūž, مُوژَه mūžah (western); مُونَك mūng, مُونَكَه mūngah (eastern), we. |
| Accus. | مُوژ mūž, مُوژَه mūžah; مُونَك mūng, مُونَكَه mūngah, us. |
| Format. | } مُوژ mūž, مُوژَه mūžah; مُونَك mūng, مُونَكَه mūngah, Instrum. } mūngah, by us *). |
| Genit. | |
| | دَا مُوژ da mūž, دَا مُوژَه da mūžah; دَا مُوژَه dāmūž, مُوژَه mūžah; دَا مُونَك da mūng, دَا مُونَكَه da mūngah; دَا مُونَكَه dāmūngah, of us, our, ours. |
| Dat. | مُوژ تَه mūž tah**); مُوژَه تَه mūžah tah; مُونَك تَه mūng tah |

حَمَا وَ پَلَار تَه to my father (not: وَ حَمَا پَلَار تَه), or حَمَا follows the noun with the prefixes or postfixes, as: وَ پَلَار تَه حَمَا. Like حَمَا the Plur. حُمُوژ our, and سَتَا thy, and the Plur. سَتَاسُو, سَتَاسِي your, is constructed.

*) In Raverty's Gulshan-i Rōh I have also met the Formative مُوژُو mūžō (I, p. 112): كَه پَه مُوژُو دَوَارُو مَیْنَه تَی if thou lovest us both; I have hitherto not found any other instance of it. Raverty himself mentions nothing of it in his Grammar nor Dr. Bellew.

**) Instead of تَه the other prefixes and postfixes may be equally used as in the Sing.

mūng tah,; مُونْكَهْ mūngah tah etc.; رَاْ rātah,
لَاْ lā, lah, to us.

Abl. لَہْ مَوْژَہْ نَہْ lah mūžah nah; لَہْ مَوْژَہْ lah mūž, لَہْ مَوْنِگَہْ la mūngah, لَہْ مَوْنِگَہْ lah mūng nah;
from us.

Locat. **پاه موز** pah mūẓ, **پاه موزاه** pah mūẓah etc., in us.

z; zah approaches the Zendic azem (Persian مَن and dialectically az, as also in the Ossetic); مَا corresponds to the Sansk. Acc. मा. حَمَا is the same as مَا, ح being only a euphonic addition, as س in سَتَا. The Plural مُوَر, مُوَنَك is difficult to explain, as it leaves the traces of the Zend (vaēm) again; it may be compared with the Lithuanian mes, Genitive and Ablative musū, which corresponds to the Sansk. अस्मे, the letters sm being transposed to mas, which is already partly the case in Prākrit अम्हे (compare also the Greck ἡμεῖς, Aeolian ἄμμες).

Curious is the form رَ, rā, used in the Dative Sing. (far more rarely in the Dative Plur.); similar is the Dative form of the second person دَ, dar and of the third person وَ (both used in the Sing. and Plur.). There can be hardly a doubt, that دَ, dar and وَ, var correspond to the Persian دَر and وَ respectively, the Persian Dative postfix رَ (= Paṣtō لَ), having been retained in these cases for euphony's sake, instead of دَ laḥ da-lah *), لَ va-lah and final ah dropped at the same time. This etymology of دَ, dar and وَ, var will throw the necessary light on رَ, rā also; رَ, rā would thus be identical with the Persian مَ ma-rā, to me, initial m having

*) Balōčī also tha-rā, to thee.

been dropped. For this supposition pleads the circumstance, that رَا (as well as دَر and وَر) is originally used without any postfix and so still, whenever preposed to a verb (as رَاكِبْ give to me), the addition of postfixes to رَا (دَر and وَر) having come into use in later times, when the language was no longer conscious of the original Dative-signification of رَا (دَر and وَر) and commenced to look on these forms as *Formatives*, which might be followed by postfixes; for with prefixes they are never constructed. It is to be noticed, that رَا لَه rā-lah or رَا لَرَه rā-larah is changed, for euphony's sake, to لَا لَه lā-lah and لَا لَرَه lā larah. A similar euphonic change takes place with دَر and وَر, when followed by لَه and لَرَه, as will presently be seen.

§. 100.

b) The second personal pronoun.

Sing.

Nom. تَه tah, thou.

Accus. تَا tā, thee.

Format. }
Instrum. } تَا tā, by thee.

Genit. دَا تَا da tā; سَتَا stā (also شَتَا štā); دَا سَتَا da stā,
of thee, thy; thine.

Dat. تَا تَه tā tah; تَا لَه tā lah; تَا لَرَه tā larah etc.

دَر dar, دَر تَه dar tah; دَا لَه da lah; دَا لَرَه da larah,
to thee.

Ablat. لَا تَا lah tā; لَا تَا nah lah tā nah, from thee.

Locat. فِي تَا pah tā, in thee.

Vocat. يَا تَا ai tā, وَ تَا vő tā, o thou!

Plural.

| | | |
|----------|--|--|
| Nom. | } | تَاسِي tāsī (تَاسِ); تَاسُو tāsū (تَاسُ), you. |
| Accus. | | |
| Format. | } | تَاسِي tāsī; تَاسُو tāsū, by you. |
| Instrum. | | |
| Genit. | دَ تَاسِي da tāsī, دَ تَاسُو da tāsū, دَ سَتَاسُو da stāsū; سَتَاسِي stāsī (سَتَاسِ); سَتَاسُو stāsū (سَتَاسُ), of you, your; yours. | |
| Dat. | تَاسِي تَه tāsī tah; تَاسُو لَه tāsū lah etc.; دَر تَه dar tah; دَ لَه da lah, دَ لَرَه da larah, to you. | |
| Ablat. | لَه تَاسِي lah tāsī; لَه تَاسُو نَه lah tāsū nah, from you. | |
| Locat. | پَه تَاسِي pah tāsī etc. in you. | |
| Vocat. | آي تَاسِي ai tāsī, وَ تَاسُو vō tāsū, o ye! | |

The Paṣṭō تَ approaches more closely the Prākṛit form त than the Zendic tūm (Sansk. त्वम्). The Format. Sing. تَا points to the Sansk. Accus. त्वा, Zend thvā (Greek τέ, Latin te). In the Genit. Sing. سَتَا (شَتَا) s (š) is only a euphonic addition, like خ in حَمَا.

The Plur. forms تَاسُو, تَاسِي have no analogies in the cognate idioms. They are apparently derived from the base تَا (تَا) with

the affixed (original) pronoun **स्म**, which is similarly employed in Prākṛit, as Prāk. तुम्हे you = तुस्मे. In this case sm has been assimilated in Paṣṭō to s (ss), and not transposed as in مَوَّه.

§. 101.

c) The remnant of the third personal pronoun.

We have noticed already, that of the third personal pronoun only the form وَ var has been preserved, which is equally used for the Sing. and the Plural, see §. 99. When preposed to a verb, وَ (without a postfix) always expresses the Dative, to him to her, to them, as وَرَكَرَل varkrāl to give to him (her), them; in other positions it takes a postfix, being considered as a Formative Sing. or Plural, as: وَرَتَه var tah, to him, to them; وَرَخَاحَه var ḡaxah, with him, them etc. Instead of وَرَلَه var lah, وَرَلَرَه var larah, it is, for euphony's sake, pronounced and written وَلَه va lah, وَلَرَه va larah.

§. 102.

2) Pronominal suffixes.

The pronominal suffixes may represent every case, the Nominative and Vocative excepted; they may be optionally linked to any noun in the sentence (though strictly referring to another), but those, which represent a possessive pronoun, generally precede or follow the noun, to which they belong.

It is to be noticed as a peculiarity of the Paṣṭō system of writing, that these pronominal suffixes are not added to nouns and verbs, as is the case in Persian and Sindhī, but written separately, a few prefixes and postfixes excepted, with which تى coalesces.

Sing.

1. Pers. م me or می me, me, by me, my etc.

II. Pers. د de or دی de, thee, by thee, thy etc.

III. Pers. ٻي ē, him, her, by him, his, her etc.

Plur.

I. Pers. مو mū, مه muh; ام um, وم vum, us, by us, our etc.

II. Pers. مو mū, مه muh; ام um, وم vum, you, by you, your.

III. Pers. ٻي ē, them, by them, their etc.

The first pronominal suffix م me is identical with the Sindhī मि me, Persian ام am, Sansk.-Prākrit Genit. मे.

The second pronominal suffix د de corresponds to the Persian ات at, Sindhī e (= te, t being elided), Sansk.-Prāk. Genit. ते.

The pronominal suffix of the third person Sing. and Plur. ē is peculiar to the Paṣtō and not to be found in this form neither in Persian nor in Sindhī. Its etymology seems to be the following.

In Prākrit we have still the curtailed form of the Genit. Sing. से his (Zend hē), (which is to be referred to the base स्व and not to be identified with the Genitive अस्य; Latin sui, se) and of the Genit. Plur. सिम् (= Prāk. ताण, Sansk. तेषाम्), their. In Paṣtō both Genitives, से and सिम् have been contracted into one form and the distinction of the Sing. and Plur. lost thereby. The Persian pronominal suffix اش aš and the Sindhī सि se point both to the same Prākrit से; in Paṣtō (as in Zend) s has been changed to h (hē) and then dropped altogether = ē. The Persian Plur. suffix اشان points again to the Sansk. एषां and the Sindhī -ne to the Prākrit रोहि; see my Sindhī Gram. §. 39.

The pronominal suffix of the I. pers. Plur. مو mū, مه or وم vum corresponds to the Persian ما, which points back to the Prāk. Genit. Plur. अम्ह (cf. the Greck ἀμύνων).

The pronominal suffix of the II. pers. Plur. now coincides outwardly with that of the I. pers. Plural, so that only the context can decide, which of both is intended. It is greatly mutilated, the initial syllable *yuš-* having been dropped altogether (Persian *شُمَا*, Zend *yūšmākem*, Sansk. *युष्माकम्*); the Greek, though also greatly curtailed, is still more original *ὑμεῶν* (cf. Bopp, Compar. Gram. §. 332).

It has been already alluded to, that the pronominal suffix of the III. pers. Sing. and Plur. coalesces with a few prefixes and postfixes. These prefixes are *پَر*, on, upon and *تَر* tar, from, out etc., which are respectively written *پَر* pre (*پَرِ*) and *تَر* tre (*تَرِ*), when *ئی* is added to them. The postfixes are: *پَسِ* pase (*پَسِ*) after, *دِ* dine, from and *کِشِ* kše, in. As these end already in *e*, the pronominal suffix *ئی* coalesces with them totally, so that its addition can only be gathered from the context.

Another curious coalition takes place between the Ablative postfix *نَه* nah (now and then also written *نَا* nā) and *تِ* ti, the remnant of an old demonstrative pronoun (*त*); the only form in use now is *تِنَه* tinah or *تِنَا* tinā (also written *تِیَنَه* tī-nah), from him, her, them.

دَ دُنْیَا لَه آفْتُونُ مِی دِیْرَه نَه شِی

چِه تَه مِی پَه سَرِئِی پَه هَر لَوْرِی دَ بَلَا حَافِظَ

I am not afraid of the calamities the world, since thou art on my head, o protector from misfortune on every side! (Gulsh. II, 113, 2) Xavājah Muh'ammad.

فَلَانِی دِشْمَن دِ حَقِّ تَعَالٰی لَه جَهَانَ وَاخِست وِ ئِی هِیَخ دِ آروِیْدِی

دِی چِه مَآ بَه هِرِیْدِی

A certain enemy of thine the great God has taken away from the world. He said (by him it was said): hast thou heard, that he will give up me? (Gulsh. I, p. 186) Gulistān.

دَا دُنْيَا خَارِشْتِي بَرَه دَه يَه سَاتِلُ تِي خَه مَرَه دَه

This world is a mangy goat; what pleasure is there in keeping her? (Gulsh. II, 36, 3) Xušh'āl.

خَه عَمَل وَه يَه دُنْيَا كَنْبِي تَنْبِي كَرِي چِه دَا فَسِي مَرْتَبِي وَه شَو
حَاصِلِي دَوْتِي بَه وَآئِي عَمَلُون خُمُور دَا وَو چِه اِذَان بَه وَه تَر غُور تِير
شَه نَوَر بَه يَخِيدُو وَ آوَس تَه

What work on earth had you done, that such degrees were allotted to you? They will say: our works were these, that when the call to prayer passed our ear, then we used to rise for ab-lution. Favāid-uš-šarīṣāh.

كَه غَائِب تَر يَو سَاعَت شَم مُسْتَوْجِب نَ عَقُوبَت شَم

If I am absent from him one hour, I deserve punishment. (Dorn, Chrest. p. 202).

يَه كَنْبِي پِير دُر نَايَاب وَو چِه رُوشَن لَكَه مَهْتَاب وَو

On them were many rare pearls, which were glittering like moonshine. (Dorn, Chrest. p. 206).

§. 103.

II. Demonstrative pronouns.

1) هَه hayah, that, remote demonstrative pronoun.

Sing.

Nom. هَه hayah, com., that.

Accus. هَه hayah, that.

Format. هَه masc.

Instrum. هَه hiyē or هَه hiyih, fem. } by that.

Genit. هَه دَا da hayah, masc.

هَه دَا da hiyē, هَه دَا da hiyih, fem. } of that.

| | | |
|--------|-----------------------------------|--------------|
| Dat. | هَـٰهٗ تَه hayah tah, masc. | } to that. |
| | هَـٰهٗي تَه hiyēh tah, fem. | |
| Ablat. | لَهْ هَـٰهٗ lah hayah, masc. | } from that. |
| | لَهْ هَـٰهٗي lah hiyē, fem. | |
| Loc. | پَهْ هَـٰهٗ pah hayah, com. | } in that. |
| | or هَـٰهٗي پَهْ pah hiyē *), fem. | |

Nom.

Nom. هَـٰهٗ hayah, com. (هَـٰوِی hayōe, hayōī, Peshāwar), those.

Accus. هَـٰهٗ hayah, com., those.

Format. }
Instrum. } هَـٰوِی hayōe, by those.
 هَـٰوِی hayō **,)

Genit. دَ هَـٰوِ da hayō, of those.

Dat. هَـٰوِ تَه hayō tah, to those.

Ablat. لَهْ هَـٰوِ lah hayō, from those.

Locat. پَهْ هَـٰوِ pah hayō, in those.

هَـٰهٗ is often shortened, especially in poetry, to هَـٰ, Format. Pl. هَـٰوِ. In the modern language the Singular of this pronoun is often connected with a noun in the Plural, which is not the case in the older language, e. g. هَـٰهٗ وَرْخَوِ in those days, instead of هَـٰهٗ هَـٰوِ وَرْخَوِ. In the Plural هَـٰهٗ may remain uninflected before a noun in the Formative, as : دَ هَـٰهٗ خَلْقَوِ of those people; هَـٰهٗ وَارَوِ تَه to all those.

*) This form is only used, when the noun following is put in the Formative.

**) In Qandahār pronounced هَـٰوِ huō.

The etymology of this pronoun is rather doubtful; it seems to be compounded of ha-ya. In this case ha would correspond to the Indian hō (= Sansk. सो) and ya to the adjective affix क.

§. 104.

2) دَغَه, this, proximate demonstrative pronoun.

Sing.

Nom. دَغَه dayah, com. this.

Accus. دَغَه dayah, com. this.

| | | |
|----------|----------------------|------------|
| Format. | } دَغَه dayah, masc. | } by this. |
| Instrum. | | |

| | | |
|--------|----------------------------|------------|
| Genit. | } دَغَه دَ da dayah, masc. | } by this. |
| | | |

| | | |
|------|------------------------------|------------|
| Dat. | } دَغَه تَه dayah tah, masc. | } to this. |
| | | |

| | | |
|--------|------------------------------|--------------|
| Ablat. | } دَغَه لَه lah dayah, masc. | } from this. |
| | | |

| | | |
|--------|------------------|------------|
| Locat. | } دَغَه پَه com. | } in this. |
| | | |

Plur.

Nom. دَغَه dayah, com., these.

Accus. دَغَه dayah, com., these.

*) This form is only used when the noun following is put in the Formative.

| | |
|----------|---------------------------------|
| Format. | } دَغَو dayō*), by these. |
| Instrum. | |
| Genit. | دَغَو دا da dayō, of these. |
| Dat. | دَغَو تَه dayō tah, to these. |
| Ablat. | دَغَو لَه lah dayō, from these. |
| Locat. | دَغَو پَه pah dayō, in these. |

دَغَو seems to be compounded of the pronominal base da (= दा) and the adjective affix क. In signification it does not differ from دَا this, both pronouns being frequently interchanged.

§. 105.

3) دَا this**), proximate demonstrative pronoun.

Sing.

| | |
|----------|---|
| Nom. | دَا dā, this (com.). |
| Accus. | دَا dā, this. |
| Format. | } دَه dah; — دَا dā —, by this. |
| Instrum. | |
| Genit. | دَه دا da dah; — دَا دا da dā —, of this. |
| Dat. | دَه تَه dah tah; — دَا da — tah, to this. |
| Ablat. | دَه لَه lah dah; — دَا لَه lah dā —, from this. |
| Voc. | دَه پَه pah dah, dā; — دَا پَه pah dā —, in this. |

*) In Qandahār pronounced دَغَو duyō.

**) With دَا, as well as with دِي, the adverb هَسِي (so, thus) may be joined, as: دَا هَسِي dā hasē, such a one; or هَسِي may in such compounds also be shortened to سِي, as: دَا سِي dā sē.

Plur.

Nom. دَا dā, these (com.)

Accus. دَا dā, these.

Format. }
Instrum. } دِو dēō or دِوَو dēvō; — دَا dā, by these.

Genit. دِو دا dā dēō; — دَا دا dā dā —, of these.

Dat. دِو تَه dēō tah; دَا تَه dā tah, to these.

Ablat. دِو لَه lah dēō; — دَا لَه lah dā —, from these.

Locat. دِو پَه pah dēō; — دَا پَه pah dā — in these.

دَا dā generally points to something immediately preceding, more rarely to something following (Latin hic).

When دَا dā is used independently (without a following noun) it is written دَ dah in the Formative, but when followed by a noun it remains generally quite unaltered in the Singular and Plural, though in the Plural it may also take the inflected form (دِوَو, دِو) when connected with a noun in the Formative.

Gulsh. I, p. 174) دَ بَاغ وَنِی بَه لَه بِیَخ وَکَاوِی دَ تَه مَرِدَوَنَه

The trees of the garden his slaves will pull out.

نوم تِی دَ جود وَ عَدَل شَتَه دِی لَا تَر اوس

تیر لَه دَا دُنیا حَازِم نَائی دوشِیروان شو

The name of their liberality and justice remains till now, (though) Il'ātim Tāi and Nūšīrvān have passed away from this world. (Gulsh. II, p. 117, 3) Xavājah Muh'ammad.

چه هُونَبَرَه بَنَه مَخُونَه پَه دَا خَاوَرَو کِنِی پَه کُورِ دِی

چه دِیو نَرَه دِرُومَم کُور وَ مَا تَه اَرَم دِی

As so many fair faces are in this dust, in the grave, when I go to them, the grave is a Paradise to me. (Gulsh. II, p. 68, 4). Xušh'al.

یَو دَم دَ خَوَار خُوشکَال سَرَه تَه هَم فَرَآغَت کَشِیَنَه

چِه زَرَه بَی لَه دِیَو دِیَو اَنَدِیَنَنو خَاخو فَرَآغ شِی

Sit thou a moment together with poor Xušh'al in quietness, that his heart may be a little liberated from these many anxieties. (Gulsh. II, p. 69, 2) Xušh'al.

§. 106.

4) دِی dē, this, proximate demonstrative pronoun.

Sing.

Nom. دِی dē (دِ), this; he, she.

Accus. دِی dē, this.

Format. } دِی dē, by this.
Instrum. }

Genit. دِ دِی da dē, of this.

Dat. دِی تَه dē tah, to this.

Ablat. دِی لَه lah dē, from this.

Locat. دِی پَه pah dē, in this.

Plur.

Nom. دُوئی dūī; — دِی dē—, these, they.

Accus. دُوئی dūī; — دِی de—, these, them.

Format. } دُوئی dūī, دُوئی dūiō; — دِی dē—, by these.
Instrum. }

Genit. دِ دُوئی da dūī, دِ دُوئی da dūiō; — دِ دِی da dē—, of these.

Dat. دُوئی تَه dūī tah, دُوئی تَه dūiō tah; دِی — تَه dē — tah, to these.

Ablat. لَه دُوئی lah dūī, لَه دُوئو lah dūiō; — دِی lah dē—,
from these.

Locat. پَه دُوئی pah dūī, پَه دُوئو pah dūiō; — دِی pah de—,
in these.

دِی dē corresponds in signification to the Latin is, pointing to an object not far distant, without special reference to something preceding or following.

When دِی is connected with a noun in the Plural, it may remain unaltered through all cases.

§. 107.

5) هَايَه hāyah, this one here; proximate demonstrative pronoun.

هَايَه hāyah is only used, when a person or thing is pointed at; it is only found in the Nomin. Sing. and Plural*).

§. 108.

III. The Relative pronoun.

The Paštō has only one relative pronoun چِه čeh, corresponding to the Persian کِه, which is also now and then used. It is not subject to any inflexion and only points out the relation, which must be taken up and nearer defined by a subsequent pronominal suffix, just like the Hebrew וְהַ.

*) Raverty alledges a Formative هَايَه haē and Bellew هَايَه hāē, but I have never been able to detect a trace of it.

Etymologically چه corresponds to the Sansk. relative य, Prākrit जो (Sindhī and Hindī likewise जो); in Paṣto the media j has passed into the tenuis č (similarly in Persian, k = č).

ټوچ کوټی ده چه ټی اهل د دنیا کا هر کلام و هر گفتار د دنیا

Every word and every talk of this world is nonsensical chat, which the people of the world make (it). (Gulsh. II, p. 9, 2) Rah'mān.

يو سړی د څوک را وټېښي په کوټه چه عمل ټی په رسوم دی د اخلاص

May somebody show me a single man with the finger, whose action is after the rules of sincerity. (Gulsh. II, p. 89) H'amīd.

چه ټی ستا د آستانې خاوري بوسه کړی هغه کس په دواړو کون محترم دی

He who has kissed the dust of thy threshold, is honoured in both worlds. (Gulsh. II, p. 118, 2) Xavājah Muh'ammad.

§. 109.

IV. The reflexive خپل xpal*), own.

The reflexive adjective خپل always refers to the subject of the sentence and may therefore be translated by: my, thy or his, her, their, as the case may be; see §. 189, 5. 2. Its flexion is quite regular.

Sing.

| Masc. | Fem. |
|---------------------|---------------|
| Nom. خپل xpal, own. | خپله xpal-āh. |
| Format. خپل xpal. | خپلې xpalē, |

Plur.

| | |
|---------------------|-------------|
| Nom. خپل xpal. | خپلې xpalē. |
| Format. خپلو xpālō. | خپلو xpālō. |

*) In Peshāwar also pronounced xpul.

په خپله pah xpalah (also often written پځپله) is used adverbially, sua sponte, by one self, of one's own accord.

The Paštō is not possessed of a proper reflexive pronoun, but must circumscribe it by the use of ځان dān, soul (like the Hebrew נַפְשׁוֹ) or خپسر xpasar (contracted from خپل سر one's own head), which is also used adverbially, in the sense of په خپله. When the accent is laid upon the reflexive, خپل is added to ځان, as: ځان د خپل ځان دپاره for his own sake. See Syntax, §. 189, 5, 1.

§. 110.

V. Interrogative pronouns.

1) څوک ẓōk, who?

Sing. and Plur. (com.).

Nom. څوک ẓōk, who?

Format. چا čā.

This interrogative is only used substantively and not adjectively and has reference to persons or living beings only. It has sprung from the Sansk. base क (को), Hindī कौन् (= Sansk. Acc. कम्). Final k of the Nominative, which in the Formative is again dropped, is rather curious. (The Indefinite see §. 113, 1).

2) څه ẓah, what? which?

څه only refers to inanimate objects; it may be used independently or in connexion with a substantive; Hindī किन्ना, Sindhī छा, Sansk. किम्).

Sing. and Plur.

Nom. څه ẓah, what? which?

Format. ڃه ٿاھ.

ڃه عُذر ورتہ کوم اُو خپل ڄڻتو تہ ڃه وڏام

What excuse shall I make to him and what shall I say to my husband? (Gulsh. I, p 119) Kalīlah ō Damanah.

Adverbial expressions are: ڃه لڙه (also written ڃلڙه) why? (what for?) or ڃه ٿاھ ٿاھ ٿاھ, why? ڃه ڏنگه ڃه ٿاھ ڀانڱاھ, in what manner, how? contracted also to ڃانگه ڀانڱاھ. ڃه also by itself (without a postfix) signifies now and then why?

ڃه assumes also the signification what a, in the sense of an exclamation; in this case it may be connected with a substantive or adjective.

پہ زره کڻسی فکر وکړه ڃه بادشاه وه سلیمان

Reflect in thy heart, what a king Suleimān was.
(Gulsh. II, p. 53, 8) Xušh'āl.

کہ د زره ځځو ترسډار وی ڃه به ښه وو

If thy heart were a little compassionate, how beautiful it would be!
(Gulsh. II, p. 54, 3) Xušh'āl.

3) کوم kūm (kōm) and کم kam, who, which?

کوم and کم (Pers. کدَام) are interrogative adjectives and generally connected with a substantive. Their flexion is quite regular.

To be noticed are the expressions: له کومه (i. e. لور, side, direction) from whence? تر کومه, whereto? whither? how far?

کوم has also now and then the sense of ڃه, how?, as:

ستاپه دا سوال ڃه کمال دی دا ویل و تاته کوم مناسب دی

What excellence is in this thy question, how does it behove thee to speak such things? (Gulsh. I, p. 92) Kalīlah ō Damanah.

4) کوم یو kūm yau or کم یو kam yau, who, what? which?

These interrogatives, which are compounded of کوم and کم and یو, are as well used absolutely as in connexion with a sub-

stantive. They refer to persons and things, but are only used in the Singular. Both parts are inflected as follows (کوم and کم agreeing with یو):

Sing.

| | Masc. | Fem. |
|---------|---|---|
| Nom. | کوم یو kum yau, } کم یو kam yau. } | کومه یوه kūmāh yauāh. } کمه یوه kamāh yauāh. } |
| Format. | کومه یوه kūmāh yauāh } کمه یوه kamāh yauāh } | کومی یوه kumē yauē } کمی یوه kamē yauē } |

ته چه قسى كل عذار ٿى كل د كوم يوه كلزار ٿى

Thou, who art so rosy-cheeked, of what rose-garden art thou a rose? (Dorn, Chrest. p. 189) Yusuf and Zulaiḡā.

له هغو دوو نه كمه يوه اوانه د دلار و كره

Who of those two did the will of the father? Matth. 21, 31.

§. 111.

5) څو ټō, how much? how many?

څو ټō does not undergo any change for gender, number or case. It is derived from the Sansk. कियत् (Latin quot), Hindī कित्ता or कितना.

څو is also used in exclamations with the sense of: how much! how many!

څو قوت د د مذاب دى راته وايه كنهونه هم كوه په هغه قياس

How much power hast thou to bear torments? tell me! commit also sins according to that estimate! (Gulsh. II, p. 111, 2) Xavajah Muh'ammad.

ما په څو خوارټى ساتلى څو څو شپى مې رنډولې

With how many troubles wast thou reared up by me! how many, many nights were illuminated (i. e. made days) by me! (Dorn, Chrest. p. 183) Yusuf and Zulaiḫā.

To be noticed is the expression: پَه څَوُ شَان pah ʦō (= in how many ways) how?

پَه پَالَنكَ پَه خُوب پَه څَوُ كَانْدِ پِي غَم
چِه خَبَر وِي دَ فَلَكَ لَه تَزَلَزَلُ

How shall those sleep on the bed without care,
Who are aware of the tremulation of the firmament (= destiny)?
(Gulsh. II, 49, 2) Xušh'āl.

څَوُ is also used adverbially in the sense of: how long?
(the same as تَر څَوُ پور or تَر څَوُ).

6) څَوُنِي ʦōne, how much, how many?

څَوُنِي does not undergo any change for gender, number or case, like څَوُ.

7) څَوُنْبَرَه ʦōmbarah, how much? how many?

څَوُنْبَرَه is also contracted to څَوُمَرَه ʦōmrah; it is indeclinable like څَوُ and څَوُنِي.

§. 112.

VI. Correlative pronouns.

Properly speaking there is only one correlative pronoun in Paštō, هُونْبَرَه hōmbarah, so much, answering to the interrogatives څَوُ, څَوُنِي and څَوُنْبَرَه, how much?*) Besides هُونْبَرَه we find also

*) When corresponding to the correlative هُونْبَرَه, څَوُ etc. usually drops its interrogative sense and assumes a relative signification: as much (quantum).

the form دَهونبرَه dahōmbarah, and (contracted from هونبرَه) هومره hōmrah.

A nearer correlative is دَغونبرَه dayōmbarah, this much, and a more remote one: هَغَه هونبرَه hayah hōmbarah, that much.

It is understood, that هونبرَه etc. may also be used without standing in correlationship with خَو etc.

With reference to the position of these correlatives in a sentence, it is to be observed, that هونبرَه usually precedes and is followed by خَو etc., but the inverted position is also admissible.

هونبرَه ترسَ حَمّا لَه خِرس و خَوگَ نَه شِی
خَو یَه زَرَه یَم لَه جَاهِلِ هِرَاسان

I am not so much afraid of the bear and hog, as I am afraid in my heart of the ignorant. (Gulsh. II, p. 53, 2). Xušh'āl.

Instead of هونبرَه — خَو as much — so much, هونبرَه — خَو چه is also used; هونبرَه may even be omitted in the coordinate sentence, so that only خَو چه indicates the correlationship.

اَوَر دُنبَه نِرْدِی بَنَه نَه دِی خَو چه لِرِی هُنبرَه بَنَه دِی

Fire and cotton near (each other) is not good; the more distant (from each other), the better it is. (Gulsh. II, 174) Yusuf and Zulaiḫā.

خَو چه دِیر دِیر لَدَتُونَه دِیر غَمُونَه
بَنَه هَغَه چه بَسِ ثِی کِیدِی تَه کُنَدَک دِی

As many, many enjoyments there are, so many cares there are;
He is well off, on whose belly a little log of wood is enough.
(Gulsh. II, p. 68, 2.) Xušh'āl.

When reference is made more especially to the manner and way, in which a thing is done, هِسی thus, may be used instead of هونبرَه, as:

سَتَا يَه دِيد مِي سَوِي زَرَه قَسِي تَا زَه شَه

خَو رَجَان گَانِد وَهَلِي دَ تَرَمَا سَرَد

By thy sight my burnt heart has become fresh in such a manner,
as the Basil cools the oppressed of heat.

(Gulsh. II, p. 156, 1). Ašraf xān.

خَو (خَو — هَوَنَبَرَه or هَوَنَبَرَه — خَو) is also used adverbially, as
long — as. Other correlative adverbial expressions are: لَكَه — قَسِي
as — so, or چَه — قَسِي as — so *).

§. 113.

VII. Indefinite pronouns.

The Paštō is possessed of a great number of indefinite pronouns, as many of the Interrogatives are used at the same time as indefinite.

1) خَوک tōk, some one; any one.

As an indefinite pronoun خَوک is mostly referred to persons, but also to things; it may be used absolutely or connected with a noun as adjective. Its flexion is the same as that of the Interrogative.

خَوک چَه tōk čeh signifies: any one who = he who (they — who); if a person or thing is to be made more prominent, هَغَه may be added, as: هَغَه خَوک چَه that one, who. Instead of خَوک چَه the position is often inverted to چَه خَوک, he — who; خَوک is always put in that case, in which the Relative ought properly to stand.

* دَا هَسِي da hasē or دِي هَسِي dē hasē, such a one (Lat. talis) has no corresponding interrogative (qualis) in Paštō.

هه آنداز حَمَا د سوز کله ډوډیږی
چا چه نه دی آزمیږی د هجران اور

When will he understand the measure of my burning,
Who has not tried the fire of separation.
(Gulsh. II, 156, 2) Ašraf ḡān.

څوک — څوک once or more repeated signifies: one — another
(Lat. alius — alius).

هر سنک و کلوخ چه لیږه کیږی د دهر
واره ککرښی دی څوک د شاه څوک د گدا

Every stone and clod of this earth, that is seen,
Are all skulls, one of a king, another of a beggar.
(Gulsh. II, p. 5. 2.) Rah'mān.

2) څه ṭah, something, anything; any one; some.

څه has usually reference to things, far more rarely to persons. It may be used absolutely or in connexion with a noun.

که څه وایم له هجران وایم څه له د نرد بی درمان وایم څه

If I say any thing, what shall I say of separation? what shall I say of this incurable pain? (Gulsh. II, p. 14) Rah'mān.

که څه مړد دی خو هغه دی په دنیا کښی
هر چه نه لری حاجت په دا دنیا

If there is a man in the world, surely it is that, who has no need (of any thing) in this world. (Gulsh. II, p. 9, 1.) Rah'mān.

څه ټی تر مړه کړه څه تری په غره و ختل

Some of them were killed by him, some of them ascended the mountain. (Gulsh. I, 16) Tārīḡ-e-murassā3.

In a negative sentence, in which څه is not the subject, څه نه must be translated by: not at all, as in such a case څه نه

only intensifies the negations. Similarly, when **خَه** in a negative sentence is used adjectively, it must be translated by: not any or none at all.

دَ مَسْتَنَوُتَر لَغَرِشْ خَه كَم نَه دَتِ دَ سَرِی اِسْتَقَامَتِ هَه دَا دُنْیَا

The standing of a man in this world is not at all less than the tumbling of drunken people. (Gulsh. II, p. 8) Rah'mān.

هَه ژَوَنَدُونِ ټی خَه اِحْسَانِ رَا سَرَه نَه کَر
خَه هَه کَار دَتِ کِه ټی کِرِی هَه مِرِیْن مِرِیْن

In (my) lifetime he has not bestowed any kindness on me; of what use is it, if he bestow it after (my) death, death? (Gulsh. II, p. 116, 3) Xavājah Muh'ammad.

After the demonstratives **هَه**, **دَا** etc. **خَه** is occasionally added to generalize more the meaning, as **هَه خَه** that (which is not nearer defined, something like that).

خَان تَه بَنَه وَاټی بَنَه نَه کِرِ هَه خَه وَاټی دَا خَه کِرِ

Thou speakest well to thyself, but doest not act well; that thou sayst and this thou doest. (Gulsh. II, p. 85, 2) H'amīd.

چه خَه signifies: any thing that, 'whatever (quodcunque); its position is often inverted to **خَه چه**.

خَه چه لَه خُولِی نَه رَاوَزِی سَرِی پِرِی پُلِیْتِ شِی

Whatever comes out of the mouth, by that man becomes polluted. Matth. 15, 11.

چه ټی خَه مَقَرَر کِرِی وُو مَنَع ټی کَرَه

Whatever he had appointed (for their livelihood), he stopped. **بی خَه** (without any thing) signifies idiomatically: without reason.

3) خَو tō , some one; some.

خَو — خَو some one — another; خَو خَو , when immediately repeated, signifies: many, various, different.

خَدَايَ يَه خَيْلِ قُدْرَتِ خَو كَه لَوِي خَو كَه هَلَك كَر
نَه چِه هَرَبَنَه بِيَلِي شِي يَا لَاهَوَر

God has made by his own power either one great or another small;
Not that every town becomes Dehli or Lahore. Rah'mān.

دِ دِ زَمَكِي يَه مَخِ خَو خَو نَامِدَارَانِ وَوَقَعَه خَه شَو

On the face of this earth were different famous men; what
has become of them? (Gulsh. I, p. 120) Bābū Jān.

خَو compounded with چَنَد (fem. چَنَدَه) forms an adjective,
which signifies: manifold.

مُحَبَّتِ دَه خَو چَنَدَه سَرَا رَا كَرِي

چِه مِي چَرِي دِي لَه چَا مَنَلِي وَعَظ

By love a manifold punishment has been given to me; for when
have I ever minded exhortation from any one? (Gulsh. II, p. 90, 2.)
H'amīd.

خَو with the following relative چِه signifies: as much as,
as many as, as long as; now and then چِه is also dropped
and only خَو used in the sense given.

خَو وَرَخِي چِه دِي يَه قَيِّدِ وَه وَارَوُ تِي خِدْمَتِ كَاوَه

As many days as he was in prison, they all served him.
(Gulsh. I, p. 177) Gulistān.

4) خِن (also written دِن) dine , some.

خِن dine is always used with a Plural signification; it is
generis com. Its Format. Plur. is خِنُو dinō (or دِنُو). خَوك — خِن
signifies: some — some, some — others, like خِنِي — خِنِي .

The same meaning as **خِن** has **خِنِي** *dinī* (with the emphatic *ī*), but with this difference, that **خِنِي** *dinī* remains unchanged in the Format. Plural, whereas **خِن** *dine* is formed into **خِنُو** *dinō*.

دَا آدَمَ يَهَ أَصْلَ وَارَهَ سَرَهَ وَصَلِ خِنِي خِنِي بَادشَاهِي كَا خَوَكِ نَتَلِي

All these men are originally connected together; some, some exercise dominion, another is plundered. (Gulsh. II, p. 125) *Mīrzā Xān Anṣārī*.

رَنكَارَنَكِ بُوِي زَرَعُونَه كَا لَه خِنِي فَايْدَه سَتَرَكِه وَاخِلِي لَه خِنُو پُوزَه

(The earth) produces variegated green plants, from some the eye draws advantage, from others the nose. *Gulistān*.

5) **بَعْضِي** *baʒzē*, some (Arab.).

It is only used with a Plur. signification and always referred to persons. In the Format. Plur. it either remains unaltered or is formed into **بَعْصُو**.

6) **فَلَانِي** *falānai* or **هَلَانِي** *palānai* (Arab.), a certain one. Instead of **فَلَانِي** the form **فَلَانَا** or **فَلَانَه** *falānah* is also found; the feminine is **فَلَانِي** *falanaī* or **فَلَانَه** *falānāh*.

زُوي دَ فُلَانَه دِي چِه دَ تَا لَه مَلَا زِمَانُو قَدِيمُونَه وَه

He is the son of a certain man, who was from among thy old servants. (Gulsh. I, p. 101). *Kalīlah ō Damanah*.

7) **عِيْش** *hīt*, any one, something, anything.

هِيْش may be used absolutely or connected with a noun; it has generally reference to things, but now and then also to persons. It is usually joined with a negation and signifies then: nobody, nothing, not at all. But also without a negation

هیڅ denotes often nobody, nothing, as indicated by the whole tenor of the sentence.

هیڅ is commonly used in the Singular only or with a noun in the Singular, but in poetry the Format. Plur. هیڅو hītō is also met with.

هیڅ داروئی کولای نه شی کوز کوز کوری حکیمان

They cannot give him any medicine; down, down look the physicians. (Gulsh. II, p. 77, 2) H'amīd.

چه بآله شی کرو و ډر د دنیا هیڅ

هیڅ سړی به کاند فخر په دا هیڅ

As the pomp and pride of the world is called a nothing, will any man be proud of this nothing? (Gulsh. II, p. 81, 4) H'amīd.

نه پخوا تر آشنا تی پیلتون لیده شوای

هیڅ بنده د خدای به نه وه په دا کار کد

If before the acquaintance separation would be seen, no servant of God would be mixed up with this business. (Gulsh. II, p. 15, 3) Rah'mān.

چه امید په دروغجن مکاره ک په دا هیڅ هنر د هیڅو انکاره ک

Who puts his hope on a lying, deceitful woman, he makes by this foolishness a firebrand out of nothings. (Gulsh. II, p. 129, 1) Mīrzā Xān Anṣārī.

§. 144.

Beside these the Paštō uses a number of compound-indefinite pronouns.

a) Indefinite pronouns compounded with هر har (every).

1) هر څوک har tōk, every one; whoever; fem. هره څوک;

Format. masc. هر چا.

2) هَر خَوَّ har tō, however much or many, or هَر خَوَّ چِه *).

3) هَر خَه har tah, whatever, every thing.

4) هَر يَو har yau, fem. هَره يَوه harāh yauāh; Format. masc.

هَره يَوه harāh yauāh **), Format. fem. هَرِي يَوِي harē

yauē; every one. It is only used in the Singular and properly a pronominal adjective.

هَغِه چِه هِه يَوْنَسَم سَاعَت مَرْدُور شَبِي وَو هَره يَوه يَوه پَيَسَه بِيَا مُونَدَه

Of those, who had become labourers at the eleventh hour, every one received one Paisā. Matth. 20, 9.

b) Indefinite pronouns compounded with بَل bal, another, and نَوْر nōr, another.

1) بَل خَوَّ bal tōk another, fem. بَلَه خَوَّ. Format. masc.

بَل چَا bal tā.

2) بَل يَو bal yau, another one, fem. بَلَه يَوه balāh yauāh;

Format. masc. بَلَه يَوه balāh yauāh, fem. بَلِي يَوِي balē

yauē. It is only used in the Singular and properly a pronominal adjective.

هَر خَوَّ is also used in an adverbial sense: how much soever; هَر خَوَّ تَه is used in the sense of an adversative particle, although.

** هَر takes also the termination āh for euphony's sake, in order to conform with يَوه yauāh.

3) بَلْ خَه *baḷ ṭah*, something else, other thing.

4) نَوْرَ خَوَك *nōr ṭōk*, another, fem. نَوْرَ خَوَك; Format. masc.

نَوْرَ خَوَك — نَوْرَ خَوَك; نَوْرِي جَا *nōr čā*, and fem. نَوْرَ جَا
one — another; some — another.

5) نَوْرَ خَه *nōr ṭah*, other thing, something else.

6) نَوْرَ هِيَخ *nōr hīṭ*, anybody else; anything else.

c) Indefinite pronouns compounded with کوم or کم.

1) کومَ خَوَك or کمَ خَوَك any one, whoever; fem. کومَ خَوَك;
Format. m. Sing. کومَ جَا.

2) کومَ دَو or کمَ دَو, any one; properly a pronominal adjective and inflected in the same way as the interrogative §. 110, 4.

په هر صورت چه وی په نا آشنا عالم کېږي کډران کوم خَوَك مې به
په ښه بد حال واقف نه وي

Of whatever kind my livelihood may be amongst strange people, nobody will be aware of my good or bad condition (Gulsh. I, p. 168) Gulistān.

d) Indefinite pronouns compounded with هِيَخ *hīṭ*.

1) هِيَخَ خَوَك *hīṭ ṭōk*, usually written هِيَخَوَك *hīṭōk*, any one; it may also be referred to things: any (thing); with a negation: nobody, nothing. خَوَك only is inflected.

- 2) هَيْتِجْ نَوْرَ hīt nōr (the same as نَوْرَ هَيْتِجْ), any body;
any (thing) else; fem. هَيْتِجْ نَوْرَه.

In the same way other indefinite pronouns. or pronominal adjectives may be joined with هَيْتِجْ, as هَيْتِجْ يَو (with a negation) none at all.

يَو نَوْم دَي پَاتَو كِيرِي نَوْر بَه هَيْتِجْ خَوَك پَاتَو نَه شَي

The only thing is the name, that remains, nothing else will remain. (Gulsh. II, p. 53, 3) Xušh'al.

e) Indefinite pronouns compounded with يَو yau (one).

- 1) يَو خَو yau tō, some, (a number of), different.

It is only used in a Plural sense and is not subject to any change for gender, number or case.

- 2) يَو تَر بَلَه yau tar baḡah or يَو دَ بَلَه yau da baḡah, one after the other, or one with the other, amongst each other. It remains quite unchanged and the case, in which يَو should stand, is taken up by the pronominal suffix ثِي by him (her, them) or by a noun in the Instrumental.

بَه هَر شَبَاحِ ثِي دَ كَلْبَن وِ يَو خَو جِيغِي

On every branch of its rose-bush were different noises.
(Gulsh. II, p. 142, 3) Kādim xān.

أَلْقَصَه يَبْتَنَو مُلْك دَ قَنَدَهَار يَو تَر بَلَه قِسْمَت كَرِي وَه حِصَّه دَ تَرِينَو
بَه مِينَج كَبِي دَ كَنَد آو دَ زَمَنَد وَاقِع شَوِي وَه يَو تَر بَلَه دَ دَوَار وَرُونَو
بَه حِمَايَت نَه رَسِيدَه

To be short, the Afghāns had divided amongst themselves the country of Qandahār, the portion of the Tarīns had fallen between Kand and Zamand; one after the other did not come to the assistance of both brothers *). (Gulsh. I, p. 5) Tārīḫ-e murassaṣ.

§. 115.

VIII. Pronominal adjectives.

Besides the pronominal adjectives, which have partly been mentioned already, the Paṣtō uses the following:

بَل bal, fem. بَلَه balāh, another **).

ټول tōl, fem. ټوله tōlāh, all, whole ***).

جمله jumlah, all (com.).

دواړه dvārah, both (com.).

ډیر dēr†), fem. ډیره dērāh, much. ډیر بل dēr bal, fem.

ډیره بَلَه dērāh balāh, many another.

نور nōr††), fem. نوره nōrāh, another. نور ټول, fem. نور ټوله,

all the rest. نور ډیر, fem. نور ډیره many other.

*) I. e. the two brothers did not come to the assistance of each other.

**) Also pronounced bul. It is apparently the Sansk. पर.

***) ټول is the Sindhī टोलो, society, band, Hindī टोल.

It seems to be non-ārian.

†) ډیر is the Sindhī-Hindī ढेर, heap; very likely non-ārian.

††) نور is the Hindī स्वर (Sansk. स्वर following), in Paṣtō

with abscission of initial a and change of v to n.

وَأَرَه vāraḥ *), all (com.); only used in the Plural.

هَر har, fem. هَرَه harāh, every.

هَمَه hamah, all (com.), only Plur.

On the flexion of جَمَلَه, دَوَاَرَه, وَأَرَه and هَمَه see §. 90; the others are regular adjectives and inflected according to their several terminations.

VI. Section.

The Verb.

§. 116.

I. Formation of the verbal themes.

We have seen already (§. 14), that the Infinitive of all Paštō verbs terminates in al and is, properly speaking, a verbal noun. The Infinitive as such does therefore not exhibit the root of the verb, this must be looked for in the Imperative, which alone contains the pure base of the verb.

It cannot be seen therefore from the Infinitive as such, of what class a verb is, but only from its signification.

There are three classes of verbs in Paštō, viz: intransitive (or neuter), transitive (or active) and causal verbs.

1) Intransitive or neuter verbs.

According to their formation we must distinguish three classes of intrans. verbs:

a) Such as add to the verbal theme itself the Infinitive termination al, as: خَتَل χat-al, to ascend, وَتَل vat-al, to issue, مَرَل mr-al, to die.

*) وَأَرَه is the Sansk. सर्व, (Hindī सारा), by the medium of the Zendic haurva (Paštō au = ō = v).

b) Such, the theme of which ends in -ēd and which retain this through all the tenses and moods. These are of two kinds; they are either primitive neuter verbs (with a passive form), or they are originally derivative verbs (as mentioned under c), the nominal theme of which has either become obsolete or which have become primitive verbs by usage. We shall therefore call them primitive intransitive verbs, ending in -ēd-. There is a great number of them, e. g. **بہیدل** bah-ēd-aḷ, to flow (Sindhī **वहणु**), **ڳڙھيدل** ṭk-ēd-aḷ, to crawl; **ڀڄيدل** vē-ēd-aḷ, to be afraid (**ڀڄڻ** vēṛāh, fear).

c) Proper derivative verbs, which are compounded of a substantive or adjective and the verbal theme of which necessarily ends in -ēd, as: **بدليدل** badal-ēd-aḷ, to be changed (from **بدل** subst., change), **ڄاڻايل** ṣabar-ēd-aḷ, to be informed (from **ڄاڻ** s., information). In this way from most adjectives and from a great number of substantives derivative verbs are formed, which are quite peculiar to the Paṣtō. It is to be noticed, that those adjectives, which in the feminine shorten ū and ō to a (§. 86), are subject to the same vowel-change before the termination -ēd, as **ڙاڻيدل** zaṛ-ēd-aḷ, to become old, from **ڙو** zōṛ (fem. **ڙا** zaṛ-āh); **ڙنديدل** ṛand-ēd-aḷ, to become blind, from **ڙوند** ṛund (fem. **ڙندا** ṛand-āh). In the same way some other adjectives, which retain ō in the feminine, shorten it to a before the termination -ēd, as **ڀڄيدل** ray-ēd-aḷ, to get better, to become healthy, from **ڀڄ** (fem. **ڀڄو**, rōy-āh). The monosyllabic adjectives however, which contain the vowel ī, retain the same before the termination -ēd, as **ٽريڻيدل** trīḥ-ēd-aḷ, to become bitter, from **ٽريڻ** (fem. **ٽريڻه** tarḥ-āh); **ٽريڻيدل** trīv-ēd-aḷ, to become sour, from **ٽريڻو** trīv (fem. **ٽريڻو** tarv-āh).

When the substantive or adjective ends in a vowel or in *ah*, *āh*, compositions are generally avoided and the auxiliary verb *کیدل* *kēd-āḷ*, to be made, is employed, to make up the idea of a derivative verb, as: *اَوَدَه کیدل* *ūdah kēd-āḷ*, to be made asleep, to go to sleep; *ستری کیدل* *starai kēd-āḷ*, to become tired; *لکيا کیدل* *lagiā kēd-āḷ*, to be applied. But such like forms are also found (especially in poetry), as: *تیریدل* *tēr-ēd-āḷ*, to be sharpened (from *تیره* *tēr-ah*, sharp), not to be confounded with *تیریدل* *tēr-ēd-āḷ*, to pass, from *تیر* passed; *پیدائیدل* *paidā-ēd-āḷ*, to be created, from *پیدا*; *لوییدل* *lōy-ēd-āḷ*, to become great, from *لوی*; *وادیل* *vād-ēd-āḷ*, to be married, from *وَدَه* *vādah*, marriage (besides *وَدَه کیدل* *vādah kēd-āḷ*).

With reference to the last two classes of intrans. verbs ending in *ēd-āḷ* *), there can be hardly a doubt, that the termination *-ēd* constitutes a verb by itself. The Imperative (Present, Subjunctive and Future) of these verbs ends, as we shall see hereafter, in *ēḷ-* (*-ēḡ-*). This verbal termination *-ēḷ-* (*-ēḡ-*) is apparently nothing else but the Sindhī verb *किजणु* *ki-j-aṇu*, to be made, the passive of *करणु*, to make (instead of *किर्जणु* *kir-j-āṇu* or *कर्जणु* *kar-j-aṇu*), *r* having been elided before the palatal *j* (the sign of the passive). When the verbal theme *kiḷ-* is added to the noun, an elision of *k* takes place according to a common Prākṛit rule, so that *iḷ* = *eḷ* remains. In the Infinitive (as in the Imperfect) *-eḷ* (= *keḷ*) has been hardened to *-ēd-āḷ* (= *kēd-āḷ*). But the Sindhī itself changes frequently *j* to *dy*, which in Paṣṭō has become simple *d*. Thence it comes, that it may be optionally said in Paṣṭō: *وَدَه کیدل* and *وادیل*, because both are identical in form and signification.

*) At the first look one might be tempted, to compare the Paṣṭō *ēd-āḷ* with the Persian termination *īdan*, as the Persian also forms its derivative verbs by means of this termination. But this termination *īdan* is dropped in Persian in the Imperative and Present, whereas in Paṣṭō it is retained throughout. About the Persian Infinitive termination see §. 125, 4, note.

In the same way the primitive intransitive verbs ending in -ēd are to be explained, though now in most cases it cannot be shown, how they are compounded. But also with reference to these the Sindhī gives us a hint. In Sindhī many intransitive verbs take the passive termination जणु j-aṇu, without any change in signification; similarly in Paštō some intrans. verbs have still two terminations, one in aḷ and one in ēd-aḷ, as: درومل drūm-aḷ or دروميدل drūm-ēd-aḷ, to go.

§. 117.

2) Transitive verbs.

The theme of most trans. verbs ends in a consonant (or even in a conjunct consonant), more rarely in a semivowel; e. g. موندل mūnd-aḷ, to obtain; کښل kṣ-aḷ, to draw (instead of کښل kiṣ-aḷ); نيول nīv-aḷ, to take; ويل vay-aḷ, to speak.

All trans. verbs end in aḷ, with the exception of three, which end in -ēd-aḷ; these are: آږيدل āvrēd-aḷ (آږيدل ārvēd-aḷ) to hear, بلوسيدل blōsēd-aḷ, to annoy and پښتيدل puštēd-aḷ, to ask. Their formation is curious, as the termination -ēd- cannot be considered as an integral part of the verbal theme, because it is dropped again in the Imperative.

Many verbs are considered as transitive in Paštō, which we are wont to look upon as intransitive; e. g. خندل χand-aḷ, to laugh; ژړل žar-aḷ, to lament; ډنگل dang-aḷ, to jump etc.

§. 118.

3) Causal verbs.

Nearly from every intransitive or transitive verb a causal may be formed, by adding the termination -av-aḷ to the verbal theme.

A) From intrans. verbs the causal is formed in the following way:

a) Those intrans. verbs ending in *al*, which do not change the final consonant in the Imperative, simply add the termination *-av-al* to the verbal theme, after dropping the Infinitive termination *al*, as:

تَبَّال *tš-al*, to flee, Imper. تَبَّه *tš-ah*, caus. تَبَّوَل *tš-av-al*, to make flee.

دَرَبَل *drab-al*, to fall in, Imper. دَرَبَه *drab-ah*, caus. دَرَبَوَل *drab-av-al*, to make fall in, to pull down.

b) But those intrans. verbs, which in the Imperative change the verbal theme, add the causal termination *-av-al* to the theme thus changed, as:

آلَوَل *ālvat-al*, to fly, Imper. آلَوَه *ālvaz-ah*; caus. آلَوَوَل *ālvaz-av-al*, to cause to fly.

خَتَل *χat-al*, to ascend, Imper. خَتَه *χēž-ah*; caus. خَتَوَل *χēž-av-al*, to cause to ascend.

كَبِينَسْتَل *kšē-nāst-al*, to sit down, Imper. كَبِينَه *kšē-n-ah*; caus. كَبِينَوَل *kšē-n-av-al*, to make sit down.

c) Those intrans. verbs, the theme of which ends in *-ēd-al*, be they primitive or derivative, drop *-ēd-al* before the termination *-av-al*, as:

رَغَرَدَل *ryar-ēd-al*, prim. verb, to wallow, caus. رَغَرَوَل *ryar-av-al*, to make wallow.

وَرَدَل *vōr-ēd-al*, prim. verb, to rain, caus. وَرَوَل *vōr-av-al*, to cause to rain.

مَاتَبَدَل *māt-ēd-al*, derivat. verb, to be broken (مَات), caus. مَاتَوَل *māt-av-al*, to break.

B) Transitive verbs add the caus. termination *-av-al* to the verbal root, as exhibited in the Imperative. Those verbs however, which lengthen *a* in the Imperative, shorten it again before the caus. termination. E. g.

خَنَدَل *χand-al*, to laugh, Imper. خَانَدَه *χānd-ah*; caus. خَنَدَوَل *χand-av-al*, to make laugh.

آوړېدل āvrēd-*al*, to hear, Imper. آوړه āvr-*ah*; caus. آوړول āvr-*av-al*,
to cause to hear.

لوستل lvast-*al*, to read, Imper. لوله lval-*ah*; caus. لولول lval-*av-al*,
to make read.

Defective verbs, which substitute in the Imperative another verbal root, form their causal, as far as it is used, from the Infinitive, as:

آغستل āγust-*al*, to clothe, Imper. آغنده āγund-*ah*; caus. آغستول āγust-*av-al*, to cause to clothe.

ياښل yaš-*al*, to place (not used in the Imper.), caus. يابول yaš-*av-al*, to cause to place.

In the formation of the causal verb too the Paṣtō has had recourse to a composition and totally abandoned the old causal formation, the remnants of which we still find in the Sindhī — Hindī and in the Persian (ā, ān). The causal termination -*av-al* is nothing else but the verb کول kav-*al*, to make, to do, initial k being elided (as in the case of کيدل), when added to a verbal theme. This may be clearly seen from the circumstance, that the form -*av-al* is generally not added to such nouns, which end in a vowel or *ah* and *āh*, but in this case the full form کول kav-*al* is used, as: فنا کول fanā kav-*al*, to destroy, وعده کول vaṣdāh kav-*al*, to make a promise; but we find also وادول vād-*av-al*, to cause to marry (cf. 116, 1, c).

The etymology of کول seems to be the following. We have in Paṣtō two verbs, which are quite identical in signification, کرل kr-*al* and کول kav-*al*, to make, to do. کرل is the Sindhī करणु, Pers. کردن (Sansk. कृ); in Sindhī already r may be dropped, as कजि ka-*je*, do thou (for r may be also dissolved into a in Prākṛit),

and so it has been likewise elided in Paštō, so that ka-al stands for kṛ-al. For euphony's sake v is inserted = ka-v-al*).

There is also a number of pure causals in Paštō, i. e. such verbs, which are only preserved in the causal form, as: آچول āč-av-al, to throw, لَمَسول lams-av-al, to instigate etc.

The Paštō is no longer possessed of a proper passive voice, but must have recourse to a composition, like the Persian, as will be seen in its proper place.

§. 119.

4) Verbal prefixes.

With primitive verbs prefixes (prepositions or adverbs) may be connected, as in Persian, which more or less modify the original signification of a verb. The prefixes, as a rule, quite coalesce with the verb, but some of them may again be separated from the verbal root in some tenses (by the interposition of the negative adverb نه, not, or a pronominal suffix, see §. 171). These prefixes are:

آ, Sansk. आ, to, as: آریدل ā-rv-ēd-al, to hear (आ + श्रु); inseparable prefix.

آل āl, only joined to وُتدل, to come out, as: آلوتدل āl-vat-al, to fly; caus. آلوزول āl-vaz-av-al, to make fly; inseparable prefix. Its etymology is obscure.

بیā, again, only joined to مُوندل, to get, as: بیاموندل biā-mūnd-al, to get, to recover; separable prefix (Pers. باز, Sansk. पश्चात्).

پرا prā, only used in پراتدل prā-nat-al, to loosen, to open. Pers. فر, فر or فرآ, Zend fra, Sansk. प्र. Inseparable prefix.

*) Similarly نیول nī-v-al, to take, Sindhī निअणु ni-aṇu (Sansk. नी).

پری prē (also written ڀر), as: ڀرځځدل prē-žd-al, to give up;
ڀرځځدل prē-šōd-al or ڀرځځدل prē-šv-al, to give up *),
ڀرکځدل prē-kav-al, to cut, so sever; ڀرځدل prē-vat-al, to
drop, to fall down. پری corresponds to the Persian فری
(فر), Zend fra, Sansk. ॡ, on, onward. Separable
prefix.

ځار jār, back, only used in the two verbs: ځارځدل jār-vat-al,
to return and ځارځدل jār-yast-al, to turn or bring back.
It has already so thoroughly coalesced with the verbal
root, that in the Imperative the prefix ځ may be used with
these verbs. Its etymology is obscure. Inseparable
prefix.

کځی kṣē or only کی kē, in. It is joined to verbs
denoting to sit, to put, as: کځیځدل kṣē-bās-al, to
insert, to implant, کځیځدل kṣē-žd-al, to put down,
کځیځدل kṣē-nāst-al, to sit down. Separable prefix.

ن n, in, as: نځدل n-γvat-al, to attend to; نځدل n-žat-al,
to thrust in, etc. It corresponds to the Sansk. नि, Persian
ni (na, nu); in Paštō final i of ni has been dropped. In-
separable prefix.

نن nana, within (adv.), only used with the two verbs
ننځدل nana-vat-al, to enter and ننځدل nana-yast-al, to
insert, to introduce. It is perhaps a mutilation of the Sansk.
अन्तर् (Pers. اندر). Separable prefix.

*) All these verbs literally signify: to put away.

و vö, as: **وَرَّغَل** vö-rayl-ā, to come (instead of **وَرَّأَعَل** *);
وَبَكَل vö-šk-ā, to draw out (= **بَكَل**). This prefix, which
 is used only in a few verbs, corresponds to the Persian **اُ**, **اُ**
 (as **اُفْتَادَن** (ف) or **اُف**, Pārsī ō (ava), Zend aivi (aibi),
 Sansk. **अभि** (on, towards). Inseparable prefix.

Like the preceding prefixes the pronouns **رَا** (to me, to us),
دَر (to thee, to you) and **وَر** (to him, her, them) are also joined to
 verbs, forming thereby a sort of compound verb, as: **رَاكَوَل**
 rā-kav-ā, to make to me = to give (to me), **دَرَكَوَل** dar-kav-ā, to
 give to thee, **وَرَكَوَل** var-kav-ā, to give to him, her, them. Some
 verbs, compounded with **رَا** and **وَر** have already received a fixed
 signification, without special reference being had to the pronoun,
 as: **رَاَتَل** rā-tl-ā, to come (literally: to go to me), **رَاَغَل** ra-yl-ā,
 to come (to go to me); **وَرَتَل** var-tl-ā, to go (to go to him, them),
وَر_غَل var-yl-ā, to go (to him, them); **رَاَنِیَوَل** rā-nīv-ā, to seize
 (to take to me); **رَاَوَرَل** rā-vr-ā, to bring (to me, us); **رَاَوَسْتَل**
 rā-vast-ā, to bring here (to me, us), **وَرَوَسْتَل** var-vast-ā, to bring
 or send there (to him, them). In the modern language **رَا** and **وَر**
 are thus frequently prefixed to verbs, to indicate the direction,
 as: **رَاَوَتَل** rā-vat-ā, to come out (in this direction), **وَرَخَتَل** var-χatā,
 so ascend (there, in that direction).

*) Not to be confounded with **وَر_غَل** var-yl-ā, to go (to him, them etc.).

II. Formation of the Imperative.

The root of the Paṣṭō verb, as noticed already, must be sought for in the Imperative, which exhibits the pure verbal theme. From the Imperative is derived the Present, the Subjunctive Present and the Future.

The Paṣṭō Imperative has only two persons, the II. pers. Sing. and the II. pers. Plural. The II. pers. Sing. is formed by the termination *ah*, the II. pers. Plural by the termination *aī**). Instead of *aī* the termination *ānraī*, which corresponds somewhat more to a Precative, is also now and then met with, before which the final consonant of the verbal root must be dropped, as: **وَآخَانِرَتِي**

v-āḫ-ānraī, take ye, please to take, instead of **وَآخَلَتِي** *v-āḫl-aī*, from **آخِسْتَل** *āḫist-aḷ*; **وَكَانِرَتِي** *vō-k-ānraī*, do or make ye, instead of **وَكَوَتِي** *vō-kav-aī*. This termination however is only found in transitive verbs. The origin of this termination is doubtful, as the cognate idioms offer no analogies.

Both these terminations, *ah* and *aī* are added to the root of the verb, after the Infinitive affix *aḥ* has been dropped, as:

تَبَل *tṣ-aḷ*, to flee, Imper. Sing. **تَبَه** *tṣ-ah*, Plur. **تَبَتِي** *tṣ-aī*.

أَنْكَبِرَل *angēr-aḷ*, to suppose, Imper. Sing. **أَنْكَبِرَه** *angēr-ah*, Plur.

أَنْكَبِرَتِي *angēr-aī*.

But as the formation of the Imperative is subject to a great many irregularities, as in Persian, we must enter into particulars.

A. The Imperative of intransitive verbs.

1) Primitive verbs ending in *aḷ*.

These verbs we have to divide into the following classes:

a) Such, as do not change the verbal theme in the Imperative. They are proportionally few in number, as:

*) The Paṣṭō has preserved the old Prākṛit termination of the Sing. *a*, whereas in the modern Indian vernaculars it has been dropped

درَبَل drab-al, to fall in, Imp. درَبَ drab-ah.

دُرُومَل drūm-al, to go, Imp. دُرُومَ drūm-ah.

خَمَلَل ṭaml-al, to lie down, Imp. خَمَلَه ṭaml-ah.

سَهَل sah-al, to endure, Imp. سَهَ sah-ah.

مَرَل mr-al, to die, makes so far an exception, that the cerebral r is changed to a dental, Imp. مَرَه mr-ah.

b) Those verbs, the theme of which ends in ت, change the same in the Imperative to ز, as:

وَتَل val-al, to come out, Imp. وَزَ vaz-ah (وَزَه vuz-ah). Similarly the compounds of وَتَل, as:

آلَوَتَل āl-val-al, to fly, Imp. آلَوَزَ āl-vaz-ah.

پَرِیَوَتَل prē-vat-al, to fall down, Imp. پَرِیَوَزَ prē-vaz-ah.

جَارَوَتَل jār-vat-al, to return, Imp. جَارَوَزَ jār-vaz-ah.

An exception from this rule is:

خَتَل ṣat-al, to ascend, Imp. خِیَزَه ṣēž-ah.

This verb however is shortened from the Persian خاستن and has therefore in the Imperative likewise recourse to the Persian Imper. خیر, with transition of ز to ز.

The following verbs are irregular and cannot be brought under any rule:

چَاوَدَل čāvd-al, to split, Imp. چَوَه čav-ah.

سَوَل sv-al, to burn, Imp. سوَخَه svaḍ-ah (or سَوَزَه svaz-ah).

This verb (Sindhī जलणु, Sansk. जल) recurs to the Persian Imper. سوز (سوختن).

already (with the exception of the Sindhī). The Plur. termination āi corresponds to the Prākṛit ha, Sansk. ध, Sindhī and Hindī ō.

شَوَل šv-aḷ, to go, to become (Pers. شَدَن), Imp. شَه š-ah, with ejection of the semivowel v, instead of شَوَه šv-ah.

كَبِيَنَاسَتَل kšē-nāst-aḷ, to sit down, Imp. كَبِيَنَه kšē-n-ah. (Pers. نِشِستَن ni-šistan, Sansk. ni-śad).

§. 122.

2) Verbs ending in ēd-aḷ.

a) Primitive verbs.

These form the Imperative by changing -ēd to ēž (ēg), to which the personal terminations are added, as:

رَبْرَدَل rabr-ēd-aḷ, to be perplexed, Imp. رَبْرِيَه rabr-ēž-ah, Plur. رَبْرِيَتِي rabr-ēž-aī.

That the termination -ēd-aḷ is originally a separate verb (= كِيدَل), as shown in §. 116, is further seen from the circumstance, that a certain number of primitive verbs ending in -ēd-aḷ drop the termination ēž (ēg) again in the Imperative (and consequently in the Present, the Subjunctive Present and the Future). These are:

اَوْرَدَل ōr-ēd-aḷ, to rain, Imp. اَوْرَه ōr-ah.

اَوْسَدَل ōs-ēd-aḷ, to exist, to dwell, Imp. اَوْسَه ōs-ah.

بَرِيَشَدَل brēš-ēd-aḷ, to glitter, Imp. بَرِيَشَه brēš-ah.

پَاځَدَل pāt-ēd-aḷ, to rise, Imp. پَاځَه pāt-ah.

پَاځِيَدَل pā-ēd-aḷ, to remain, Imp. پَاځَه pay-ah.

| | | |
|------------------------|-----------------|------------------|
| تَښَتِيَدَل tašt-ēd-aḷ | } to flee; Imp. | تَښَتَه tašt-ah |
| ځَښَتِيَدَل ځاšt-ēd-aḷ | | ځَښَتَه ځašt-ah. |

تَخِيدَل taṭēd-aḷ, to leek, Imp. تَاخْه tāḥ-ah*).

رَغِيدَل ryaṛ-ēd-aḷ, to wallow, Imp. رَغْه ryaṛ-ah.

رِيدَدَل rēzd-ēd-aḷ, to vibrate, Imp. رِيدْه rēzd-ah.

زَغِيدَل zyaḷ-ēd-aḷ, to run, Imp. زَغْه zyaḷ-ah.

زِيدَدَل zēž-ēd-aḷ, to be born, Imp. زِيدْه zēž-ah.

غُرْزِيدَل yurz-ēd-aḷ, to leap, Imp. غُرْزْه yurz-ah.

گِرْزِيدَل girz-ēd-aḷ, to go about, Imp. گِرْزْه girz-ah.

لَوْزِيدَل lvaṛ-ēd-aḷ, to be severed, Imp. لَوْزْه lvaṛ-ah.

وَرْزِيدَل varzēd-aḷ, to fly, Imp. وَرْزْه varz-ah.

يَاشِيدَل yaš-ēd-aḷ, to bubble, Imp. يَاشْه yaš-ah.

But all primitive verbs ending in -ēd-aḷ, may drop the termination -ēd (i. e. kēd-aḷ), when the action is only generally referred to or not actually occurring in the presence of the speaker. But when the action is represented as occurring actually in the presence of the speaker or when it has a proximate application, the termination -ēd- (ēž-) must be used, the verbs exhibited in the preceding list alone being excepted.

b) Derivative verbs.

These form their Imperative either like the primitives, by changing -ed- to ēž- (ēg̃). This, as a rule, is the case, when the negation مَ lest (ne) be joined with the Imperative; but this form of the Imperative is also used in the absense of مَ, especially in the more modern levelling language. Or they dissolve themselves into their constituent parts and join to the noun (substantive or adjective) the Imperative of the auxiliary verb شَوَل, to become,

*) تَخِيدَل lengthens the short root-vowel in the Imperative.

namely شاه šah, Plur. شاهی šāī, which is substituted for کبیره kēž-ah, which is not in use. (§. 164). E. g.

مَه بَدَلِيدَل badal-ēd-aḷ, to be changed, with مَه (ne): مَه بَدَلِيدَل mah badal-ēž-ah, be not changed; else: بَدَل شاه badah šah, Plur. بَدَل شاهی badal šāī (from بَدَل s. m. change).

زَرِيدَل zar-ēd-aḷ, to become old, with مَه: مَه زَرِيدَل mah zar-ēž-ah, Plur. مَه زَرِيدَل mah zar-ēž-aī, do not become old; else: زَر شاه zōr šah masc., زَر شاه zar-āh šah, fem., become old; Plur. زَر شاهی zārah šāī, زَر شاهی zarē šāī, fem., become ye old.

According to §. 124 the use of the Imperative prefix و, vō is not allowed in these cases.

It is understood, that the adjective, with which the derivative verb is compounded, must agree with its subject, as implied by the auxiliary verb, in gender and number. But also substantives, when ending in a consonant, are often treated as adjectives (especially in poetry) and may assume a feminine termination (āh), as:

لَه دِي کَوَتِي شَه مَعْلُوم چِه شاهزاده دِي

Bahrām, V. 389. د زَرَه خَال ټپي کړه مَعْلُوم تر شَه خَبَرَه

From this finger-ring it became known, that he is a prince;
Make known the state of his heart, become acquainted therewith!

Many derivatives, especially those, which are compounded with a substantive, only use the termination -ēž-ah in the Imperative, i. e. they are quite treated as primitive verbs, as: وږيدل vēr-ēd-aḷ, to be afraid (from ويره vērāh, fear); خاړښتيدل xārišt-ēd-aḷ, to itch (from خاړښت, the itch); پوهيدل pōhēd-aḷ, to be informed, to understand (from پوه, knowing, adj.), but the Imperative پوه شَه is also in use. Usage alone is herein a sure guide.

§. 123.

3) Defective verbs.

There is a number of defective verbs, which substitute a different root in the Imperative (and partly also in the other tenses), whereby the conjugation of the verb is rendered somewhat complicate. These are:

تَلَّ tl-ā | to go. Imp. هَ q-ah, which is to be referred to the
لَارَ tā-ā | Hindī जाना, to go. From the (obsolete) theme
لَارَ comes the Imperative لَارْ شَه lār šah, be gone (لَارَ participle
praeterite, gone). The Imperative of شَوَلَ with the prefixed pro-
noun وَر var is also substituted for any of these roots, as: وَرْ شَه
var šah, go (to him etc.), Plur. وَرْ شَيْ var šāi.

The compounds of تَلَّ are treated in the same way, as:
رَا هَ rā-ah, come وَرْ هَ go (to him etc.), or رَا شَه *) rā-šah, come,
وَرْ شَه var-šah, go; دَارْ هَ dar āh, I come to thee, or دَارْ شَم
dar šam.

تَمَلَّ tamlāst-ā |
تَمَلَّ taml-ā | to repose, Imp. تَمَلَّ taml-ah.
مَلَّ mlāst-ā

رَا غَلَّ rā-γl-ā |, to come (to go to me), Imp. رَا هَ rā-āh or
وَرْ غَلَّ vŏ-rayl-ā | رَا شَه rā-šah.

رَا غَدَّ ryaṛ-ēd-ā |
رَا غَبَّ ryašt-ā | to wallow, Imp. رَا غَ ryaṛ-ah.

*) Instead of رَا شَه we find often رَا شَه rā-ešah, with euphonic inserted e.

زَغَاسْتَدَل zyāst-al
 زَغَاشْتَدَل zyāšt-al
 زَغَالِدَدَل zyal-ēd-al

to run, Imp. زَغَلْ zyal-ah.

زَوَوَل zōv-al
 زَوِیْدَدَل zōž-ēd-al

to be born, Imp. زَوِیْ zēž-ah.

کَشِیْنَسْتِیْدَدَل kšē-nāst-ēd-al
 کَشِیْنَسْتَل kšē-nāst-al

to sit down, Imp. کَشِیْنَه kšē-n-ah.

لَوِیْدَدَل lvar-ēd-al
 لَوِیْشْتَدَل lvušt-al

to be severed, Imp. لَوِیْ lvar-ah.

نَشَاتَل nšat-al
 نَشَالَل nšal-al (obsolete)
 نَشَالِدَدَل nšal-ēd-al

to stick to, Imp. نَشَالَه nšal-al

نَشَالِیْزَه nšal-ēz-ah

§. 124.

The Imperative prefix و vō.

The prefix و vō, و*) voh is usually (but not necessarily) put before the Imperative, as in Persian ب, which, though short,

*) It is difficult to say, what the etymology of this prefix is. We believe, that the prefix of the Imperative is not identical with the prefix of the Imperfect and Aorist, though it outwardly quite coincides with it (as also in Persian). The prefix of the Imperative seems to have sprung from the Sanskrit भाव्य, Pers. بایستی. The Pārsī from is ba, with which the Paštō is closely connected; ب is a later pronunciation, which, according to the sequence of the vowels, is often pronounced bu (بُگُو bu-gū, say, not بَگُو bi-gū), Cf. §. 133, note.

attracts the accent, wherever possible *), as: **وَكَمَّ** vŏ kr-ah, do, **وَكَا** vŏ kav-ah, make, but **وَتَبَتَّه** vŏ tášt-ah, flee! When a verb commences with long a, the prefix **و** coalesces with it to v-ā, as: **وَالْوَزَّ** v-ālvaz-ah, fly, from **آلَوَاتِل** āl-vat-āḷ; before the other initial vowels **و** is preserved, as: **وَآخِرَه** eš axēr-ah, plaster, from **أَخِيرَل** to plaster.

With some verbs however the prefix **و** is never used; these are:
أَوْسِدَل ōs-ēd-āḷ, to remain, exist, Imp. **أَوْسَه** ōs-ah.
خَمَلَل ṭaml-āḷ, to lie down, Imp. **خَمَلَه** ṭaml-ah.

All verbs, which are compounded with a prefix**) (§. 119), do not take the prefix **و**, as: **كَبِشِينَه** sit, **نَنَوَزَه** nana-vaz-ah, come in. The verbs compounded with the prefixes **آ**, **آل**, **جَار** and **ن** are alone excepted, as the language no longer treats them as prefixes, but as an integral part of the verbal root. When the pronouns **رَا**, **قَر** and **وَر** retain strictly their pronominal signification, they do not affect the verb in any way and the prefix **و** may be used as with any other primitive verb, but when **رَا** and **وَر** have given up their strict pronominal signification, they are considered as (separable) prefixes and the use of the prefix **و** is prohibited, as: **رَا كَرَه** rā-kr-ah, give, **رَا حَه** rā-q-ah, come (**رَا شَه**).

*) When the verb contains two short syllables, the accent is drawn on **و**, but when a syllable of the verb is long (by nature or position), the accent is laid upon that.

) When **مَه, lest, is used with the Imperative, the prefix **و** is strictly excluded, as two prefixes cannot be admitted in the Imperative; the Imperative of the Passive makes an exception from this rule, see §. 171.

Derivative verbs, when forming the Imperative by ēž-ah, do generally not take the prefix وُ, but those, which are already treated as primitives (especially those compounded with substantives) may take it, as they are no longer considered as derivatives in this case.

§. 125.

B. The Imperative of Transitive verbs.

We may here distinguish the following classes:

1) This class, which comprises the greatest number of the regular trans. verbs, forms the Imperative by adding the personal terminations to the last radical, which is either a consonant or a semivowel, verbs ending in t or d alone being excepted. As:

شَبِلَ ṡṡ-āḷ, to drink, Imp. وَشَبِلْ vō-ṡṡ-ah.

تَكُونَدَل ṭkūnd-āḷ, to pinch, Imp. وَتَكُونَدْ vō ṭkūnd-ah.

زَعَمَل zyam-āḷ, to bear, Imp. وَزَعَمْ vō zyam-ah.

An exception from this rule makes:

خَوَّرَل ḫvar-āḷ, to eat, Imp. وَخَوَّرْ vō ḫūr-ah.

2) This class differs from the preceding by lengthening short a in the Imperative. They are all monosyllabic verbs, the number of which is fixed. The most common are:

خَنَدَل ḫand-āḷ, to laugh, Imp. وَخَانَدْ vō ḫānd-ah.

زَنَكَل zang-āḷ, to swing, Imp. وَزَانَكْ vō zāng-ah.

غَپَل γap-āḷ, to bark, Imp. وَغَاپْ vō γāp-ah.

زَارَل žar-āḷ, to lament, Imp. وَزَارْ vō žār-ah.

لَئِبَل lamb-āḷ, to wash, Imp. وَلَانِبْ vō lāmb-ah.

وَيَل vay-āḷ, to speak, Imp. وَوَايْ vō vāy-ah.

3) This class comprises those verbs, the last (single) radical of which is ت. This is changed in the Imperative partly to ز, partly to ح, partly to ج and partly to ه; usage alone can guide

as to the change of the final letter but is not quite fixed, as in some verbs the orthography is vacillant.

(بَوْتَل) see بَوْتَل §. 127, to lead, Imp. بَوَزْ bōz-ah (§. 128).

پِرَانَتَل prā-nat-aḷ, to open, Imp. پِرَانَاخْ prá-naḫ-ah.

مِیْتَل mīt-aḷ, to piss, Imp. وِ مِیژْ vō mīž-ah.

نِیْوَطَل nyvat-aḷ, to attend to, Imp. وِ نِیْوَژْ vō nyvaž-ah.

Exceptions from this rule are:

سَاتَل sāt-aḷ, to preserve, Imp. وِ سَاتْ vō sāt-ah.

نَاتَل nat-aḷ, to pillage, Imp. وِ نَاتْ vō-nat-ah.

Both these verbs preserve final t in the Imperative.

Irregular is:

نَجَاتَل njat-aḷ, to stick in, Imp. وِ نَجَانْ vō njan-ah, which changes final t to n.

4) This class comprises those verbs, the final radical of which is d; this is altogether dropped in the Imperative. The three trans. verbs, ending in -ēd-aḷ, drop likewise the whole termination -ēd in the Imperative.

آوَرِیْدَل āvr-ed-aḷ, to hear, Imp. وِ آوَرْ v-āvr-ah.

بَلَوَسِیْدَل blōs-ēd-aḷ, to afflict, Imp. وِ بَلَوَسْ vō blōs-ah.

پُشْتِیْدَل pušt-ēd-aḷ, to ask, Imp. وِ پُشْتْ vō pušt-ah.

اَوَدَل ūd-aḷ, to weave, Imp. وِ اَوْ vō ū-v-ah *).

پِژَندَل pēžand-aḷ, to recognise, Imp. وِ پِژَنْ vō pēžan-ah.

رَوَدَل raud-aḷ, to reap, Imp. وِ رَوْ vō rav-ah.

نِیْوَژَدَل nyar-d-aḷ, to swallow, Imp. وِ نِیْوَژْ vō nyar-ah.

*) With euphonic inserted v.

Some verbs however retain final d, as:

خَنَدَل χand-aḷ, to laugh, Imp. خَانَدَ vō χānd-ah.

بَنَدَل šand-aḷ, to give, Imp. بَنَدَ vō šand-ah.

بَلَوَدَل blōd-aḷ, to abrade, Imp. بَلَوَدَ vō blōd-ah.

Irregular is:

مُونَدَل münd-aḷ, to obtain, Imp. مُمَمَ vō mūm-ah.

It is a curious phenomenon, that the verbs ending in final d drop it, as a rule, in the Imperative. But on nearer investigating the verbs in question we find, that this final d is originally not a constituent part of the verbal root, but that ḍaḷ, ēḍaḷ is a verbal affix similar to the Persian Infinitive termination dan (tan) ī-dan*), which in Paštō has come into use with a small number of verbs.

For instance آَوَرَدَل āvr-ēd-aḷ (properly آَرَوَدَل ārv-ēd-aḷ) to hear, corresponds to the Sansk. आ + श्रु ā-śru (š being first changed

*) Vullers (Institutiones Linguae Persicae, §. 219) identifies the Persian termination tan, dan, with the affix of the Sansk. Infinitive तुम्. But it would be really wonderful, if this Sansk. Infinitive affix, which has been dropped as well in Paštō as in all the Prākṛit tongues of India (the old Infinitive ending in तुम् being now replaced by the verbal noun ending in ana, Sindhī aṇu, Marāṭhī aṇē, Hindī nā, Paštō aḷ), would have been preserved in Persian. The fact, that the Paštō, the oldest intermediate language between the Indian and Irānian family of languages, no longer knows the Infinitive affix तुम्, speaks very strongly against such a supposition. It would be further a very curious and inexplicable phenomenon, that the Persian should form its Preterite from the Infinitive, by dropping of the Infinitive termination only an (and not the whole affix). How should in this wise a Preterite be formed in an Ārian language, the general laws of which have been laid down by the Sanskrit? But we believe, that this difficulty is easily solved. The Persian Infinitive termination dan (tan) idan does not correspond to the Sansk. Infinitive affix तुम्, but is the affix of the Preterite passive, which in the neuter (tam, तं) forms verbal nouns, like the affix अन (see, Benfey, Sansk. Gr. §. 333. I, 1. a). This will easily explain, why in the Preterite of the Persian the termination an is dropped and d (t), id is or must be retained.

to h and then elided); بلوڙيدڻ (commonly بلوڙڻ) to touch, abrade, is identical with the Hindhī बिलोना (Sindhī more original बिलोडणु, Sansk. विलोडन); s is a euphonic insertion and -ēd-āḷ = Persian īdan (whereas in the form بلوڙڻ d is preserved in the Imperative, because d is radical there); پڙيڻيدڻ puṣṭ-ēd-āḷ, to ask (Sindhī पुछणु, Sansk. पृच्छ, Persian پُرسیدن purs-īdan. Similarly اُڙڻ, to weave, Pers. آڙيدڻ, Sansk. ऊय् (Sindhī उणणु, Hindī बुनना); روڙڻ, to reap (Paṣṭō ڙو, Sansk. लू (l = r); لوڙڻ laud-āḷ, to utter, Sindhī लवणु, Sansk. लप् (p = b = v). پڙيڻيدڻ, to recognise, Hindī पहचाना (pahčān-nā), Sansk. प्रतिज्ञान; نغريڻ, to swallow, Hindī निगलना, Sansk. नि + गृ.

5) This class comprises those verbs, the last two radicals of which are ست st. But these consonants are dropped and l substituted in their lieu.

آخستل āḫist-āḷ, to take, Imp. واخله v-āḫl-ah.

راوستل rā-vust-āḷ, to convey (to me), Imp. راوله rā-vul-ah.

سکستل skust-āḷ, to shear, Imp. سکله vō skul-ah.

لوستل lvast-āḷ, to read, Imp. ولوله vō lval-ah.

Irregular are:

آغستل āḡust-āḷ, to dress, Imp. واغنده v-āḡund-ah, which points to the Persian آغندن, whereas the form آغستل corresponds to the Persian آغستن.

لواستل lavast-āḷ, to disperse, Imp. لونله vō lávan-ah.

The formation of this Imperative is difficult to explain, the more so, as the etymology of most of the verbs alleged is more or less obscure.

But the termination of the Infinitive seems also in this case to be *stal*, corresponding to the Persian *stan*; *s* would thus be a euphonic insertion, as in Persian, with the only difference, that in the Paštō Imperative *t* has been retained, whereas it is dropped in Persian. In Paštō final *t* is changed to *l*, as shown in §. 5, sub 1.

6) This class contains a small number of verbs, which end in *št*; in the Imperative both consonants are dropped and *r* (partly also *nr*) substituted in their place.

آوښتل *ā-vušt-al*, to change, Imp. واوړه *v-āvur-ah*.

سکښتل *skašt-al*, to cut out, Imp. و سکنړه *vō skanr-ah*.

غښتل *yašt-al*, to twist, Imp. و غړه *vō-yar-ah*.

Irregular is:

غوښتل *γōšt-al*, to ask, to desire, Imp. و غواړه *vō γvār-ah*.

This formation is to be explained in the same way as the preceding; the reason, why *نښ* (cerebral) is here euphonicallly inserted, seems to be this, that final *t* was originally cerebral**); thence also the change of *t* (instead of that to *l*) to *r* (or *nr*).

§. 126.

Irregular verbs.

The following transit. verbs cannot be brought under any fixed rule:

بال *bal-al*, to call, Imp. و بوله *vō bōl-ah* (Hindī बोलना).

*) Besides غښتل there is also a theme غږل, the Imperative of which is regular و غړه; غښتل might therefore be also considered as a defective verb.

**) سکښتل is very likely to be referred to the Sindhī कटणु to cut (Sansk. कर्त्तन) and غښتل to वटणु; that *v* may pass into *g* (*γ*), is well known from the Persian. آوښتل *ā + vušt-al* points to the same root.

بِیَوَل bīv-al, to lead, Imp. بِيَايَه biāy-ah.

مُشَل muš-al, to rub, Imp. وَمُشَّ vō muž-ah (but وَمُشَّ vō muš-ah is also in use); Persian مُشِيدَن = مُشْتَن = مَسِيدَن, Sansk. मृश.

وَرَزَل varž-al, to chop, to mince, Imp. either regularly وَرَزَّ vō varž-ah, or وَرَزَنَه vō varžan-ah.

رَاوَسْتَل rā-vast-al*) } to convey, to bring (here or there)
وَرَوَسْتَل var-vast-al }

Impr. رَاوَلَه rā-val-ah, وَرَوَلَه var-val-ah.

وِشْتَل vīšt-al to throw, Imp. وَوَلَه vō vul-ah.

§. 127.

Defective verbs.

There is a number of synonymous defective verbs in Paštō, of which one or the other is made use of in the Imperative. Some substitute in the Imperative another root, which is not found in the Infinitive. The most common of them are:

آخَبَل āxš-al }
آشَل āš-al } to knead, Imp. وَآغَزَه v-āyž-ah.
آغَزَل āyž-al }

*) The verbal theme وَسْتَل is never used by itself, but always with the prefixes رَا or وَر.

ایبَتل ēš-ā

یَبَتل yaš-ā

ییبَتل yēš-ā-

ایبشودَل ēšōd-ā

یَبشودَل yašōd-ā

to put, to place; Imp. دَژ dž-ah (from رَدَل).

In the same way the Imperative of the compounds of ایبَتل etc. is formed, as: پریبَتل prē-yaš-ā, to give up, Imp. پریبَژ prē-žd-ah; similarly the Imperative of پریشودَل prē-šv-ā to give up (which is not found without the prefix), پریبَژ prē-žd-ah.

بَاسَل bās-ā

یَستَل yast-ā

to cast out, Imp. وَبَاسَ vō bās-ah.

The same method follow the compounds of یَستَل, as: جَارَیَستَل jār-yast-ā, to turn back, Imp. وُجَارَبَاسَ vō jār-bās-ah; نَنَیَستَل nana-yast-ā, to bring in, Imp. نَنَابَاسَ nana-bās-ah; پرییَستَل prē-yast-ā or پریوَسَتل prē-vast-ā, to throw, Imp. پریبَاسَ.

بوتَل bōt-ā (obsolete)

بوتَل bōtl-ā

to take along, Imp. بوزَ bōz-ah.

پوَوَل pōv-ā

پیایَل piāy-ā

to graze, Imp. وِپیایَ vō piāy-ah.

پیرَل pīr-ā

پیرودَل pīraud-ā

to purchase, Imp. وِپیرَ vō pīr-ah.

| | |
|---|--|
| <div> شَوَّل šōv-al شَيَّل šay-al </div> | <div> } to show, Imp. وُ شَيَّه vō šay-ah. </div> |
| <div> غَوَّل γōv-al غَيَّل γay-al </div> | <div> } to copulate, Imp. وُ غَيَّه vō γay-ah. </div> |
| <div> كَأَّل kāž-al كَبَّل kš-al </div> | <div> } to draw, to write, Imp. وُ كَأَّه vō kāž-ah. </div> |
| <div> كَتَّل kat-al كَوَّر gōr-al </div> | <div> } to see, Imp. وُ كَوَّرَه vō gōr-ah. </div> |
| <div> كَنَّل kan-al كَنَّوَد kanaud-al </div> | <div> } to dig, Imp. وُ كَنَّه vō kan-ah. </div> |
| <div> لَيَّدَل līd-al (وَيَّنَل vīn-al, obsolete) </div> | <div> } to see, Imp. وُ وَيَّنَه vō vīn-ah. </div> |
| <div> لَيَّزَدَل lēžd-al لَيَّشَل lēš-al </div> | <div> } to load, to set out, Imp. وُ لَيَّزَه vō lēžd-ah. </div> |
| <div> نَغَارَل nyār-al نَغَبَّشَل nyašt-al </div> | <div> } to fold up, Imp. وُ نَغَارَه vō nyār-ah. </div> |
| <div> نَيَّوَل nīv-al (نِشَل nis-al, obsolete) </div> | <div> } to take, to seize, Imp. وُ نِسه vō nis-ah. </div> |

§. 128.

The Imperative prefix وُ.

We have seen already (§. 124), that the prefix وُ is usually put before the Imperative, except the verb be compounded with a verbal prefix. With the following trans. verbs the use of the prefix وُ is prohibited:

بَائِلَ báel-əl, to lose (at play), to forfeit, Imp. بَائِلْهَ báel-ah.

بَوْتَلْ bōtl-əl, to take along, Imp. بَوْتْهَ bōz-ah.

بِيَوَلْ bīv-əl, to lead, Imp. بِيَايْهَ biāy-ah.

زَدَلْ žd-əl, to put, Imp. زَدْهَ žd-ah.

وَرَلْ vr-əl, to carry, Imp. وَرْهَ vr-ah.

يَوَسَلْ yōs-əl, to bear, to carry, Imp. يَوَسْهَ yōs-ah.

§. 129.

C. The Imperative of causal verbs.

1) The Imperative of those causals, which are derived from a primitive verb, is formed quite regularly by dropping the Infinitive affix əl and adding the personal terminations of the Imperative:

چِنَجَوَلْ činj-av-əl, to detest, Imp. چِنَجَوْهَ vō činj-av-ah.

رَپَوَلْ rap-av-əl, to shake, Imp. رَپَوْهَ vō rap-av-ah.

2) The Imperative of the derivative causals is formed by dissolving the verb into its constituent parts and by adding to the substantive or adjective the Imperative of كَرَلْ, i. e. كَرْهَ or of كَوَلْ, i. e. كَهَ, but without the prefix وَ, the verb being composite; e. g.

| | |
|---|--|
| بَدَلَوَلْ badal-av-əl, to change, Imp. | $\left\{ \begin{array}{l} \text{بَدَلْ كَرْهَ badal kr-ah.} \\ \text{بَدَلْ كَهَ badal k-ah.} \end{array} \right.$ |
| لَنْدَوَلْ land-av-əl, to shorten, Imp. | |
| | $\left\{ \begin{array}{l} \text{لَنْدْ كَرْهَ land kr-ah.} \\ \text{لَنْدْ كَهَ land k-ah.} \end{array} \right.$ |

The adjective must agree with the object referred to in gender and number; substantives ending in a consonant, are also often (but not necessarily) treated like adjectives and can take a feminine termination (cf. §. 122).

When the prohibitive particle **مَ** is used with the Imperative, the derivative causals form their Imperative in the usual way without being dissolved into their component parts, as: **مَ بَدَلَوْ** do not make a change! **مَ لَنَدَوْ** do not shorten!

But also in the absence of the prohibitive particle **مَ** the regular Imperative is often used, especially in the modern language, but always without the prefix **و**, the language still being conscious, that the verb is composite. Those derivative causals, which are compounded with a substantive, are already frequently treated as primitives and may then even take the prefix **و**.

تاسی مورو له علم غیب خبر کانرئی چه د اّلس به خه حال شی

Inform us out of the occult science, what the condition of the Ulus (tribe, clan) will be. *Tārīḫ-e murassas* (Gulsh. I, p. 7).

بناخوته یمی وویل چه سندرئی آغازی کرئی

They said to their women: commence ye songs!
(ibid. Gulsh. I, p. 11).

یوه شیّه را خاخه تیره کره بهرام
یا نصیب چه به موبیا شی دیدنونه

Spend a night with us, o Bahram! otherwise it will be a chance, that we shall see you again. *Bahrām*, V. 182.

هر صبا بیتگاه زاری کوه و خدای ته
اوپنی ویننی توپوه د زره له خوش*)

Every morning and evening sigh to God! shed tears and blood from the depth of the heart! *Xavājah Muh'ammad*.
(Gulsh. II, p. 112. 2).

*) خوش = arab. *خَوْش*, the hypochondria, the loins.

§. 130.

III. The formation of the tenses and moods.

The tenses and moods of the Paṣṭō verb are of three kinds:

- 1) such, as are derived from the root of the verb, as exhibited in the Imperative.
- 2) such, as are formed by means of the participle preterite.
- 3) such, as are formed by means of the participle perfect and the auxiliary verb to be or to become.

A. Tenses and moods derived from the Imperative.

From the verbal root, as coming forth in the Imperative two tenses and one mood are derived, the Present, the Subjunctive Present and the Future.

§. 131.

1) The Present.

The Present of intrans., trans. and causal verbs is derived from the root of the verb by adding to it the flexional terminations of the Present. These are:

Sing. I pers. am, amah, as: اَمْ q-am, I go (اَمَاه q-amah).

II „ ē as: اَمِي q-ē, thou goest.

III „ ī (īna) as: اَمِي q-ī, he, she goes.

Plur. I pers. ū (ūnah, ūna) اَمُو q-ū, we go.

II „ aī اَمِي q-aī, you go.

III „ ī (īna) اَمِي q-ī, they go.

The personal pronouns may be put before the verb, when a stress is laid upon them, otherwise they are not required, the person being expressed already by the verbal termination.

The flexional termination of the I pers. Sing. am (amah, ama is only used in the eastern dialect and in the modern language) corresponds to the Persian am (Sansk. and Prākṛit āmi), Sindhī ā, Hindī ū; the termination of the II pers. Sing. ē corresponds to

the Persian *ī*, Hindī and Sindhī *ē* (*ē* nasalised), Sansk. and Prāk. *asi*. In Paṣtō, Persian, Hindī and Sindhī *s* is elided and *a-i* contracted to *ē*, *ī*. The termination of the III pers. *ī* corresponds to the Hindī-Sindhī *ē* (Sansk. *ati*, Prākrit *adi* or with elision of *d* = *a-i* = *ē*), whereas the Persian termination *ad* is more original.

The termination of the I pers. Plur. *ū* (now and then the termination *ūnah*, *ūna* is also found in older writings or in poëtry), corresponds to the Sindhī *ū* (Hindī *ē*), Sansk. *āmah*, Prāk. *āma*, Persian *īm*; the termination of the II pers. Plur. corresponds to the Sindhī-Hindī *ō*, Sansk. *athah*, Prāk. *aha*, Persian *īd*; the termination of the III pers. Plur. *ī* corresponds to the Sindhī *īne* (*ane*), Sansk.-Prākrit *anti*, Persian *and*, Hindī *ē*. Besides *ī* the Paṣtō has preserved also the termination *īna*, which approaches very closely the Sindhī; but this is now considered antiquated and only met with in poëtry or older compositions. It is a curious phenomenon, that this termination *īna* has been also transferred to the III pers. Sing., very likely from no other reason but that both terminations end now in *ī*.

The primitive verbs ending in *ēd-al* have in the Present either the full termination *-ēž-am* (*ēg-am*) or they may drop *-ēž* (*ēg*) and affix the flexional terminations to the root of the verb (see §. 122, a).

The derivative verbs ending in *ēd-al* have in the Present always the full termination *-ēž-am* etc. (see the paradigms, Appendix II.). The derivative causals have likewise in the Present always the termination *-av-am* etc.

زَه وَرْخُم يَك تَنْهَا هَغَه دُبَمَن تَه
خَه حَاجَت دَي چِه مُورِ وَارَه وَر لَه خُونَه

I go alone to that enemy; what need we go all to him?
Bahrām V. 205.

کَهی لَاس دِر بِل وَهِيَن کَهی خَرُخ کَا کَهی بِنُورِي

Sometimes they strike one hand upon the other, sometimes they wheel about, sometimes they move backwards and forwards.
Maxzan-i paṣtō (Gulsh. I, p. 137).

§. 132.

2) The Subjunctive Present *).

The Subjunctive is formed, after the analogy of the Persian, by putting the prefix و (و) before the Present. If a verb commence with a long a, the prefix و coalesces with it to v-ā, as وَاچَوم v-āč-av-am, that I may throw.

Those verbs, which do not take the prefix و in the Imperative, refuse it also in the Subjunctive Present.

The derivatives, the intransitive as well as the causal, are dissolved in the Subjunctive Present into their component parts **) and add to the substantive or adjective the Subjunctive Present of the auxiliary verb شَوَل and کَرَل or کَوَل respectively, i. e. شَم and کَرَم or کَوَم (cf. §. 163; 165; 166), but without the prefix و, these verbs being composite. In the case of intrans. verbs the adjective must agree with the subject implied by the auxiliary, and in the case of causal derivatives, with the object. Substantives ending in a consonant may, after the manner of adjectives, take a feminine termination (cf. §. 129).

The III. pers. Sing. and Plur. of the Subjunctive Present may also take the prefix د de ***), whereby a sort of Jussive or

*) About the use of the Subjunctive see §. 194.

**) Not unfrequently the undissolved form of the Subjunctive (i. e. ēž-am and -av-am) is used, when the prefix د precedes it, but always without the prefix و, which is not admissible in such verbs.

***) The prefix د is apparently the Imperative of an obsolete root dā, to give (Pers. ده, Sindhi دے). In a similar way the Persian uses

گو, say, with the Subjunctive (but without the prefix ده), as: گو روند, say, they should go = they should go.

Precative is formed, as: *هَفَعَهُ دِ اَوْسَى*, he should be, *وَدِ تَبَشَى* they should flee.

As regards the position of this prefix *دِ*, it is to be noticed, that it may precede or follow the prefix *وِ*. As a rule *دِ* precedes *وِ* (separated from it occasionally by one, two or more words), if a demonstrative pronoun is connected with the verb, as: *هَفَعَهُ دِ وَاورَى* he (or they) should hear; but *دِ* follows *وِ*, if the verb is not accompanied by a demonstrative pronoun, as: *وَدِ وِیَنَى* they should see. When the use of the prefix *وِ* is prohibited in the Imperative, *دِ* precedes the verb either immediately or is separated from it by one or more nouns, as:

كَه دَوَه شَبَاحَى وِی دَ دَه یَوَه غَنِی بَلَه فَفِیْرَه پَه هَر حَق كَنِی دِ دِی سَمَوِیَن

If he have two wives, one rich and the other poor, he shall make them equal in every right. Favāid uš-šarīzāh (Gulsh. I, p. 74).

It is to be noticed, that when *دِ* precedes the Subjunctive, the prefix *وِ* is frequently dropped as superfluous, especially in poetry; this is also the case in common prose, when a substantive with a verb forms a sort of compound verb, as: *نَظَر لَرَل*, to look to, etc.

بَادشَاهَان دِ نَظَر پَه خِیَل كَار آو پَه خِیَل بَند وَ بَسْت لَرِی

Kings should look after their own business and their own administration. Kalīlah ō Damanah (Gulsh. I, p. 83).

§. 133.

3) The Future.

The Future is derived from the Subjunctive Present by the addition of the prefix *بَه* bah *). If the Subjunctive is not preceded

*) The etymology of this Future prefix is obscure. We suppose, that it is connected with the Persian *باید*, it is necessary (Sansk. *भाष्य*);

by the prefix **و**, the prefix **بَ** is either immediately put before the verb or may precede it, separated (from the verb) by some intervening words. But when the Subjunctive is preceded by the prefix **و**, the following is to be noticed with reference to the position of the prefix **بَ**.

When a personal pronoun or demonstrative is connected with the verb, **بَ** usually precedes the prefix **و**, as: **زَ بَ و رَسَم**; I shall arrive; if no personal pronoun or demonstrative be connected with the verb, **بَ** usually follows the prefix **و**, as: **و بَ رَسَم**, I shall arrive. But the prefix **بَ** very frequently precedes the verb, separated from it by some intervening words, be the verb connected with a personal pronoun (demonstrative) or not *).

Sometimes only **بَ** is used with the Future and **و** dropped even in such cases, where its use is fully admitted; this is done chiefly in poetry, but also sometimes in prose, the use of the prefix **و** not being considered as absolutely essential for the formation of the Future.

to this root points also the Paštō adjective **بَوِيَه**, necessary. This would sufficiently explain, why the Future prefix **بَ** requires the Subjunctive and not the Present tense. The Persian Subjunctive prefix **بَ** is apparently identical with the Paštō **بَ** and would be fully explained by our supposition, The Imperative prefix **و** and the Future prefix **بَ**, though now somewhat differing in form, are no doubt identical.

*) Only in poetry **بَ** is now and then put after the verb (§. 195 d).

دَاوَرَنَكْ بَه بَادشَاهِي كَنِي مِي نِيَاو نَه شِي
زَه خَوَاجَه مُحَمَّد بَه وَزَم وَ بَل لَوَر تَه

Under the reign of Aurang (zēb) justice is not meted out to me; I, Xavājah Muh'ammad shall go to another quarter.

Xavājah Muh'ammad (Gulsh. II, p. 106, 2).

If a verb is compounded with a separable prefix (cf. §. 119) or commences with a long syllable, the Future prefix بَه is very frequently (but not necessarily) inserted between the verbal prefix or the long initial syllable and the verb (or the rest of the verb); but when the verb commences with long a, only ā is cut off, which with the prefix و coalesces to v-ā, and the prefix بَه is put after it. Those verbs, which cut off the initial long syllable and put the prefix بَه between it and the rest of the verbal root, do not take the Subjunctive prefix و*), as little as those, which are compounded with separable prefixes; only those verbs, which commence with long a and which cut it off from the rest of the root in the Future, may take the prefix و, if its use be not otherwise prohibited. E. g. کَنِي بَه نَم kšē bah n-am, I shall sit down (but also: بَه کَنِي نَم); پَا بَه خَم pā bah t-am, (instead of: بَه پَا خَم) I shall rise; بَو بَه زَم bō bah z-am, I shall convey (instead of: بَه بَو زَم); پَرِي بَه کَم prē bah k-am, (instead of: بَه پَرِي کَم) I shall lop off; وَا بَه لَوَزِي v-ā bah lvaz-ī, he will fly (instead of: بَه وَا لَوَزِي); وَا بَه چَوَم v-ā bah čav-am (instead of: بَه وَا چَوَم) I shall throw **).

The derivatives, intransitive and causal, are dissolved in the Future as in the Subjunctive Present, into their component

*) When the first syllable is not cut off, they may well take the Subjunctive prefix, as: جَار بَه وَزَم, I shall return, and و بَه جَار وَزَم.

**) Like بَه the negation نَه is also inserted, see §. 121.

parts and add to the substantive or adjective the Future of the auxiliary verbs شَوْل and كَرَل or كَوَل respectively, but always without the prefix وَ, بَ usually preceding the noun and the auxiliary, as: زَه بَه زَوَر شَم I shall be old; بَه مَات كَرَم I shall break. The full (undissolved) form however is often met with in the Future, but without the Subjunctive prefix وَ, as: بَه حَاضِرِيَوْم I shall be present, instead of: بَه حَاضِر شَم; بَه حَاضِرِيَوْم I shall present, instead of: بَه حَاضِر كَرَم (see Appendix II; IV).

§. 134.

B) Tenses and moods formed by means of the participle preterite.

By means of the participle preterite four tenses and one mood are formed, viz: 1) The Imperfect 2) The habitual Imperfect 3) The Conditional or Optative of the Imperfect. 4) The Aorist (or Preterite) 5) The habitual Aorist.

The Paṣṭō has gone its own way in forming an Imperfect. All the modern Indian vernaculars of Sanskrit origin have had recourse to compositions and the Persian forms the Imperfect from the Aorist by prefixing the adverb قَمِي, or shortened مِي, which in Pārsī still retains its original signification 'always', so that the Persian Imperfect is originally only a habitual Aorist. The Paṣṭō has made use of the original participle preterite in order to form an Imperfect. But thus it was compelled to find a different form for the proper participle preterite, which it has made up by adding a different termination to it, which we call, in contradistinction to the participle preterite, the participle perfect (§. 18), as it is now only used in the Perfect, though, as regards its origin, identical with the participle preterite, as will be seen in the formation of the passive voice*).

But as in these tenses formed by means of the participle preterite there is an essential difference between the intransitive

*) The Persian has done the same, as: رَفْتَه (رَفْتَا) and رَفْتَه.

verbs on the one hand and the transitive and causal on the other, the former being constructed actively and the latter passively, we must, for the sake of a more easy survey, treat of the two classes separately.

a) Intransitive verbs.

§. 135.

1) The Imperfect.

The Imperfect is formed by adding to the verbal theme, as exhibited by the Infinitive, the substantive verb **يَم** *yam* *), I am, etc. for the I. and II. pers. Sing. and Plural, euphonic initial *y* of *yam* however being dropped in these compositions; e. g. **تَبَلَّ** *tš-ā*, to flee, I. pers. Sing. **تَبَلَّام** *tš-ā-l-am* **), I fled, **تَبَلَّيَ** *tš-ā-l-ē*, thou fledst; I. pers. Plur. **تَبَلَّلُوا** *tš-ā-l-ū*, we fled, **تَبَلَّلَيْتَ** *tš-ā-l-āi*, you fled.

So also: I. pers. Sing. **پوهيدَلَم** *pōh-éd-al-am*, I understood, **پوهيدَلَيَ** *pōh-éd-al-ē*, thou understoodst; I. pers. Plur. **پوهيدَلُوا** *pōh-éd-al-ū*, we understood, **پوهيدَلَيْتَ** *pōh-éd-al-āi*, you understood.

This *ā* however, to which the substantive verb is added, cannot be the affix of the verbal noun or Infinitive (= **अन**), though it outwardly quite coincides with it, as this would be quite contrary to the analogy of the *Ārian* idioms. How should it be possible, to form an Imperfect or Aorist by affixing the Present of the substantive verb 'to be' to the verbal noun? We have therefore every reason to conclude, that this termination *ā* is not identical with the Infinitive affix *ā*, but that it is the Sansk. affix **त**, by means of which the participle past is formed in Sanskrit. That *t* frequently passes into *l* in *Paštō*, we have seen already §. 5,

*) See §. 162, I.

**) As soon as final *ā* is followed by another syllable, it is naturally changed to *a*, to give some support to the following syllable.

sub l; a (a) is only a conjunctive vowel. It is well known, that also in Marāṭhī t has been changed to l in the participle past.

In a number of verbs this affix al has been dissolved to ah, i. e. the affix ण (= a-l) has been, after the analogy of the Prākṛit, elided, so that only a (ah) has remained, as in the modern Prākṛit tongues of India (Hindī: ā, Sindhī: ō). This affix ah is, in order to avoid the hiatus, dropped altogether before the substantive verb *), though for the I. and II. pers. Sing. and Plur. the full form -al-am etc. is also in use. E. g. پوهيداه pōh-éd-ah, participle past of پوهيدل, I. pers. Sing. پوهيدم pōh-éd-am (instead of: pohéd-ah-am) or پوهيدالم pōh-éd-al-am, II. pers. پوهيدى pōhéd-ē (instead of: pōh-éd-ah-ē) or پوهيدلى pōh-éd-al-ē; I. pers. Plur. پوهيدو pōh-éd-ū (instead of: pōh-éd-ah-ū) or پوهيدلو pōh-éd-al-ū; II. pers. پوهيدتى pōh-éd-aī (instead of: pohéd-ah-aī) or پوهيدلتى pōh-éd-al-aī.

Some verbs have gone even so far, that they have also dropped the affix ah in the participle past; but in the I. and II. pers. Sing. and Plur. the full termination -al-am may be optionally used **).

In the III. pers. Sing., to which the substantive verb (دے, دى) could not well be added, as little as in Persian, the affix al is never used for the masculine, but either ah is substituted for it or the affix ah is dropped altogether. In the Feminine ah is changed to āh, and where the affix ah has been dropped already in the Masculine, either the feminine termination āh is added or the original affix al is restored before the feminine termination in

*) For this very reason, that the substantive verb quite coalesces with the participle past, the Paštō cannot distinguish the gender or the number in the participle itself; in Sindhī this is still the case, the substantive verb acceding to the masculine or feminine of the participle past (Sing. and Plur.).

**) It may therefore happen, that the Imperfect quite coincides as regards the form, with the Present (which, for instance, is often the case with کړم, which, according to circumstances, may signify: I do and: I was made).

both cases; e. g. دَرِيدَہ darēd-ah, part. past of دَرِيدَل darēd-al, stood, fem. دَرِيدَہ darēd-äh or دَرِيدَلَه darēd-al-äh; چَاوَد چāvḍ, split, part. past of چَاوَدَل چāvḍ-ah, fem. چَاوَدَہ chāvḍ-äh or چَاوَدَلَه chāvḍ-al-äh. But when in the participle past, after the rejection of the affix ah for the Masculine, a vowel-change also taken has place, the Feminine is not formed from this form but from the verbal theme itself; e. g. تَبَيَسَ tiš*), fled, part. past of تَبَيَل tš-al, fem. تَبَيَسَہ tš-äh or تَبَيَلَه tš-al-äh: وَت vōt, part. past of وَتَل vōt-al, fem. وَتَہ vōt-äh or وَتَلَه vōt-al-äh.

In the III. pers. Plur. the participle past either ends in al**) or in ah, the latter especially, when ah is already used in the Singular, e. g. تَبَيَسَ tiš, he fled, Plur. masc. تَبَيَسَہ tš-ah or تَبَيَل tš-al, they fled; وَت vōt, he came out, Plur. masc. وَتَہ vōt-ah or وَتَل vōt-al, they came out, recourse being had in such like formations to the verbal theme itself, as shown in the derivation of the Feminine. The Feminine Plural is always derived from the Feminine Singular, as: تَبَيَسَہ or تَبَيَلَه, Singular, تَبَيَسَہ tš-ē or تَبَيَلَه tš-al-ē, Plural, they fled.

The Persian differs from the Paštō in the III. pers. Plural, adding, as it does, the substantive verb to the participle past and forming thereby a flexional termination (رَفْتَمَد, raft-and, they went). A similar flexional termination we meet also in Paštō in older compositions, viz: ana or anah (= and) which however is only affixed to such participles as end in ah***), and which is used, like

*) In تَبَيَسَ i is a euphonic insertion, as tš (after the rejection of ah) could not be pronounced; but for the Feminine no such euphonic insertion of a vowel is required. See § 136, 1, a.

**) The affix al, like that of the Infinitive, is always considered and treated as implying a Plural; cf. §. 42, f; §. 46.

***) In the Plur. masc. (which ends in al or ah) ana may therefore always be added, as it is originally a Plural termination.

īnah, for the Masculine Singular and Plural; e. g. پوهنیدن
pōhēd-ana, he or they understood.

The flexional terminations of the Imperfect are therefore:

Sing. I. pers. -al-am, am.

II. „ -al-e, ē.

III. „ The participle past masc. and fem.

Plur. I. pers. -al-ū, ū.

II. „ -al-aī, aī.

III. „ The participle past masc. and fem.
(-ana, -anah, masc.).

Paradigm. Infin. سول sv-al, to burn.

Sing.

- I. pers. سولم sv-al-am or سوم sv-am, I burnt.
- II. „ سولی sv-al-ē or سوی sv-ē, thou burnttest.
- III. „ masc. س s-ah (instead of: سو sv-ah) } he
fem. سوه sv-āh or سوله sv-al-āh } she } burnt.

Plur.

- I. pers. سولو sv-al-ū or سور sv-ū, we burnt.
- II. „ سولتی sv-al-ai or سوتی sv-aī, you burnt.
- III. „ masc. سول sv-al or سو sv-ah }
fem. سولی sv-al-ē or سوی sv-ē } they burnt.

But as the formation of the participle preterite, as used in the Masculine Sing. (for the Masculine Plur. always ends in al or ah) admits of some variations, we must treat of the several classes of verbs separately.

§. 136.

Formation of the participle preterite.

We have to distinguish three classes:

1) Verbs ending in *al*.

a) Those verbs, the theme of which ends in a consonant, drop in the Masculine Sing. the participial affix *ah* altogether (after the analogy of the Persian). If the verbal theme has no inherent vowel, i. e. if it consists of two conjunct consonants, euphonic *i* is inserted between the two, to facilitate the pronunciation, and if the latter of the conjunct consonants be *r*, a *a* is inserted for the same purpose.

چَاوَدَل čāvd-*al*, to split; part. past masc. چَاوَد čāvd, fem. چَاوَدَه čāvd-*äh* or چَاوَدَلَه čāvd-*al-äh*; Plur. masc. چَاوَدَل čāvd-*al* or چَاوَدَه čāvd-*ah*; fem. چَاوَدِي čāvd-*ē* or چَاوَدَلِي čāvd-*al-ē*.

مَرَل mr-*al*, to die, p. p. مَر mar*) (with euphonic *a*), fem. مَرَه mr-*äh* or مَرَلَه mr-*al-äh*; Plur. masc. مَرَل mr-*al* or مَرَه mr-*ah*, fem. مَرِي mr-*ē* or مَرَلِي mr-*al-ē*.

Exceptions from this rule are:

وَتَل vat-*al*, to come out, and its compounds, as: آلَوَتَل to fly, پَرَوَتَل to fall down etc., p. p. وُوت vōt (instead of وَت), fem. وَتَه vat-*äh* or وَتَلَه vat-*al-äh*; Plur. masc. وَاتَه vātah (وَت being treated like an adjective §. 86) or وَتَل vat-*al*; fem. وَتِي vat-*ē* or وَتَلِي vat-*al-ē*.

خَتَل *χ*at-*al*, to ascend, p. p. خُوت *χ*ōt (quite like وَت).

b) A few verbs with radical short *a* lengthen the same in the participle past and add at the same time the affix *ah*, as:

*) Or مَر شَه mar š-*ah*.

سَهَل sah-ā, to endure, p. p. سَاه sāh-ah, fem. سَاهَل sah-al-āh
(سَاه sah-āh); Plur. masc. سَهَل sah-ā (سَاه sah-ah), fem.
سَهَلِي sah-al-ē (سَاهِي sah-ē).

c) The verbs سَوَل sv-ā, to burn and شَوَل šv-ā, to become, drop the radical semivowel in the part. past and add the affix ah, as: سَاه s-ah (= سَوَاه sv-ah), fem. سَوَاه sv-āh or سَوَاه sv-al-āh; Plur. masc. سَوَل sv-ā or سَوَاه sv-ah, fem. سَوِي sv-ē or سَوِي sv-al-ē. In the same manner is formed شَاه š-ah (= شَوَاه šv-ah), fem. شَوَاه šv-āh or شَوَاه šv-al-āh; Plur. masc. شَوَل šv-ā or شَوَاه šv-ah, fem. شَوِي šv-ē or شَوِي šv-al-ē.

Irregular is زَوَل zōv-ā, to be born; p. p. (only used in the Aorist with the prefix وُ) وَزَوَل vō zōv-u, (fem. وَزَوَلَه vō-zōv-al-āh, Plur. masc. وَزَوَل vō zōv-ā, fem. وَزَوَلِي vō zōv-al-ē.

2) Verbs ending in -ēd-ā.

The primitive as well as the derivative verbs ending in ēd-ā, add in the part. past the affix ah, as:

دَرِيدَل dar-ēd-ā, to stand, p. p. دَرِيدَه dar-ēd-ah, fem. دَرِيدَه dar-ēd-āh or دَرِيدَه dar-ēd-al-āh; Plur. masc. دَرِيدَل dar-ēd-ā or دَرِيدَه dar-ēd-ah, fem. دَرِيدِي dar-ēd-ē or دَرِيدِي dar-ēd-al-ē.

زَرِيدَل zar-ēd-ā, to become old; p. p. زَرِيدَه zar-ēd-ah etc.

About the form of the derivatives in the Aorist, see §. 139.

3) Defective verbs.

These derive the participle past regularly from the verbal theme (the Infinitive), though they may be irregular or defective in the Present.

تَلَّه tl-āh, to go, p. p. تَه tah*) (also written تَت), fem. تَلَّه
tl-āh or تَلَّه tl-al-āh; Plur. masc. تَلَّه tl-āh or تَلَّه tl-āh,
fem. تَلَّه tl-ē or تَلَّه tl-al-ē.

In the I. and II. pers. Sing. and Plur. both forms are in use,
تَلَّه tl-al-am and تَلَّه tl-am. In the Aorist the form تَه, as might
be expected, is not used but a new root is substituted (وَلَّه, لَّه*)
from which is formed the part. past لَّه lār or وَلَّه volār (besides
لَّه and وَلَّه). The compounds رَاتَل, دَرَاتَل, رَاتَل follow
the same rule. (See Appendix VI).

تَمَلَّه tamlāst-āh } to lie down, p. p. تَمَلَّه tamlāst.
تَمَلَّه taml-āh }

دَرُمَل drūm-āh } to go, p. p. دَرُمَل drūmēd-āh.
دَرُمَل drūmēd-āh }

رَاغَل rā-yl-āh, to come, p. p. رَاه rā-tah (like تَه); I. pers. Sing.
رَاتَل rā-tl-am or رَاتَل rā-tl-al-am.

From the compound verb وَرَاغَل vōrayl-āh (= vōrā-yl-āh) to
come, no participial form is used for the Imperfect. In the
Aorist the part. past. رَاغِي rā-γ-ai is used and from وَرَاغَل
likewise وَرَاغِي vōray-ai, fem. رَاغَل rā-yl-āh, رَاغَل rā-yl-al-āh and
وَغَل vorayl-āh, وَغَل vōrayl-al-āh; Plur. masc. رَاغَل rā-yl-āh or
وَغَل rā-yl-āh, وَغَل vorayl-āh, وَغَل vōrayl-āh; fem. رَاغِي

*) Instead of تَلَّه tl-āh.

**) In وَلَّه volār-āh vō is a verbal prefix (not the prefix of the
Aorist), see §. 119.

rā-yl-ē etc. In the I. and II. pers. both forms are in use رَاغَلَم rā-yl-am and رَاغَلَمَ rā-yl-al-am etc. (See Appendix VII).

| | |
|----------------------|-------------------------------------|
| رَاغَلَدَ ryar-ēd-al | } to wallow, p. p. رَاغَشْتَ ryašt. |
| رَاغَشْتَ ryašt-al | |

خَه وَائِي وَمَا تَه حَال دِ خَه وَه هِه هَجَرَان كَبِي

نُور خَبَرْدَار نَه وَم هِه زَوَه سَوْم سَوْم سَوْم

What doest thou say to me? what was thy state in separation?
I did not heed any thing else, I burnt, I burnt, I burnt in my
heart. Xušh'āl (Gulsh. II, p. 51, 2).

د نُوَح زَوِي چِه لَه بَدَاذَو سَرَه كِينَاَسَت د بَدَاذَو لَه ضَحِيَت نَاخَلَف شَه

The son of Nūh' (Noah), who sat together with wicked people, became degenerate by the society of the wicked. Xušh'āl (Gulsh. I, p. 158).

§. 137.

2) The habitual Imperfect.

From the simple Imperfect the Paštō forms a habitual Imperfect, denoting repeated lasting action*), by means of the particle به bah**), which may either precede (separated by

*) On the use of the habitual Imperfect in conditional sentences see §. 216, 2.

**) It is difficult to say, what the origin of this particle is (for it cannot be properly called a prefix, as it may also follow the verb). Very likely bah is shortened from अभवत् (bhavat), it happened

that, and the prefix of the Aorist , , may be similarly shortened from अभूत् (Sindhī हो, Hindī हुआ, Prāk. हुओ), cf. §. 162, 4.

That the Sansk. root भू is employed in the formation of tenses is clearly proved by Bopp, Compar. Gram. §. 526; compare the Latin am-a-bam, am-a-vi, am-a-bo. — The Persian Aorist prefix به sounds in Pārsī still ba and is apparently identical with the Paštō به.

one or more words) the verb or follow it, as: **خَتَلَم بَه** or **بَه خَتَلَم**
I ascended repeatedly or I used to ascend.

هَمَسَا تَلَه بَه بَه غُرُونُو بَه سِينْدُونُو بَرَابَرَه

The staff used to go straight on mountains and rivers. Bābū
Jān (Gulsh. I, p. 126).

پَس لَه هَغَه بَه پَسْتَانَه لَه هَغَه غَرَه رَاتَلل رِعَايَا بَه مِي تَاخْت تَارَاج كَوَل

After that time the Afghāns used to come down from that mountain and to pillage the peasantry.

§. 138.

3) The Conditional (Optative) of the Imperfect.

From the Imperfect the Paštō derives a Conditional mood, which may also stand for an Optative, if preceded by a particle denoting a wish or desire, as: **کاشکي** *kāškē*, would that!

The Conditional is formed by adding to the Imperfect, instead of the flexional terminations, the termination *ai*, *ē*, *āē*, which remains the same for all persons and number*), as: **پوهيدلای** *pōh-ēd-al-ai*, **پوهيدلای** *pōh-ēd-al-ē*, **پوهيدلای** *pōh-ēd-al-āē*, or with rejection of the participial affix *al*: **پوهيدی** *pōh-ēd-ai*, **پوهيدی** *pōh-ēd-ē*, **پوهيدای** *pōh-ēd-āē*, I, thou etc. would understand. But in order to point out the person and number the personal pronouns must be always added, if they be not otherwise indicated.

The derivative verbs are usually (but not necessarily) dissolved into their component parts and the Conditional of the

*) The cognate idioms offers no analogy to this Paštō mood, we do therefore not venture any conjecture on its formation for the present. In form it coincides with the participle past conjunctive, as

used in connexion with **شول**, to be able (see §. 169), which also has the three terminations *ai*, *e* and *āe*. But in spite of this outward uniformity both forms can hardly be the same.

auxiliary شول i. e. شوی, شوی, شوای (or شولی etc., see §. 163, 6) is added to the noun.

Sometimes also a Conditional of the Aorist is met with, i. e. the prefix of the Aorist و is put before it, especially in optative sentences. (See §. 198).

The Conditional or Optative of the Imperfect is in common use through all persons only with intransitive verbs; it is also found in transitive verbs (§. 145), but far more rarely and only in the third person Sing. and Plural. On the syntactical use of the Conditional of the Imperfect, see §. 198; 216, 2.

که چه تیښته خلاصیدی ځنی به خلاص شوم
د قضا له لاس کوم لوری ته ځم

If I would be freed by flight, I would have been freed from it;
From the hand of destiny whither shall I go?

Xuṣṣh'āl (Gulsh. II, p. 50, 1)

سترګې ټی صبا ته وختې چه یو ځل صبا شولې زه له دی کور ووتی

His eyes rose towards the morning (saying): that it once would become morning, that I would get out of this house!

§. 139.

4) The Aorist.

The Aorist is formed by putting the prefix و vō (و vōh) before the Imperfect, as: و تښلم vō tš-al-am, I fled, و تښ vō tiš, he fled. But all verbs, which in the Imperative do not admit the prefix و (cf. §. 124), refuse it also in the Aorist.

Some verbs optionally take or drop و in the Aorist, as: و پاڅیدل pātēd-al, to rise, و شول šv-al, to become (see §. 163, 7).

Derivative verbs are always dissolved into their component parts in the Aorist and the Aorist of شول is joined to the ad-

jective, which in gender and number must agree with the subject implied by the auxiliary, as: **تېرېدل** *tēr-ēd-al*, to pass by, Aorist **تېر شه** *tēr š-ah*, he passed, fem. **تېره شوه** *tēr-äh šväh*, she passed.

يادېدل *yād-ēd-al*, to be remembered, Aorist **ياد شوم** *yād šv-am*, I was remembered, fem. **ياده شوم** *yād-äh šv-am* (from **ياد** s. m. memory), substantives ending in a consonant, also being optionally treated like adjectives.

Many derivatives however (especially those compounded with a substantive) form their Aorist like primitives, without being dissolved into their component parts.

زه څو واره جنګ ته ورغلم صاحب
ما پر هيڅ کي وه نه کړه په جنګونه

I came different times to the battle, Sir, (but) I could not at all defeat him in the battles (Bahrām V. 199).

دوپرېدم چه نه خپلي وېرې به قصد حما د هلاکت وکا

I was afraid, that they will make a design to kill me out of their own fear. *Gulistān* (Gulsh. I, p. 162).

د چرک نه څو پاڅېده په طبل و زغاسته چرک مخ په کړېر و نيمه نه
تهلکي د ترورتي خلاص شه

He (the fox) rose from the ambush of the cock and rushed on the drum; the cock took to flight and escaped from the perdition of the fox. *Kalilah ō Damanah* (Gulsh. I, p. 105).

القصه چه پښتانه فرار شول د کابل د غرونو په درو ننوتل

To be short, when the Afghāns fled, they entered the valleys of the mountains of Kābul. *Tārīḫ-i-murassaṣ* (Gulsh. I, p. 7).

§. 140.

5) The habitual Aorist*).

In the same manner as from the Imperfect, so also from the Aorist a habitual Aorist is derived by means of the particle به, which may either precede the verb (separated by one or more words) or follow it. When the verb does not admit the prefix و in the Aorist, the habitual Aorist outwardly coincides with the habitual Imperfect and only the context can decide, which tense is intended. The habitual Aorist denotes a repeated action in past time (§. 200), as: زه به و وېرېدم, I was (often) afraid; وېرېوتم به I used to fall (or: I fell repeatedly at a certain time).

نقل دى چه ده هغه آوان به پښتنو كښى دا رسم هم وه چه زهمن به
ئى په حد ن بلاغت و رسيدل ن پلار ن مور مال به ئى مو تر بله
قسمت كړ و پلار مور ته به ئى هم بخوړه برابره وړ كړه

It is told, that at that time there was also this custom amongst the Afghāns, that when their sons arrived at the age of puberty, they used to divide the property of father and mother amongst each other and that also to father and mother an adequate portion was given by them. *Tārīḫ-i-murassas* (Gulsh. I, p. 4).

چه به د يوسفزو مال مويشى و مېړى ته ده چراگاه ورغى تاخت
و تاراج به ئى كړ

When the cattle of the Yusufzais used to come to the plain to pasture, they pillaged it (every time). *Ibid.* (Gulsh. I, p. 11).

*) The Sindhī also has a habitual Aorist, formed by the particle به. In Persian too we find some remnants of a habitual Aorist, as occasionally هَمِي is put before the prefix به of the Aorist.

§. 141.

b) Transitive and causal verbs.

As the participle past of transitive and causal verbs has necessarily a passive signification, as in Sanskrit and the modern Prākṛit tongues of India, the tenses formed by means of this participle are constructed passively, the proper subject (or agent) being put in the Instrumental and the object in the Nominative*). These tenses can therefore only then be employed, when the agent (in the Instrumental) is expressed by a noun or by a pronominal suffix; if the agent is not known or expressed, the proper Passive must be resorted to (§. 170). The flexional terminations are the same as those of intransitive verbs (§. 135).

§. 142.

1) The Imperfect.

In reference to the formation of the Imperfect the same rules hold good, which we have already laid down in §. 135. In the first and second person Sing. and Plural the flexional terminations always accede to the participial affix -al, in the third person Sing. and Plural the participle past alone is used, as mentioned already. For the elucidation of the rules given the following paradigm may serve.

Inf. شَرَلَ śar-al, to expel; p. p. شَارَه śār-aḥ, expelled.

Sing.

- | | | | |
|----------|-------------------|----------------------------|-------------------------------|
| I. pers. | زَهْ تِي شَرَلَمْ | zah ē śar-al-am, | I was expelled by him (them). |
| II. „ | تَهْ تِي شَرَلِي | tah ē śar-al-ē | thou wast expelled by him. |
| III. „ | هَغَه تِي شَارَه | hayah ē śār-aḥ, m., he | } was expelled by him. |
| | هَغَه تِي شَرَلَه | hayah ē śar-al-āḥ, f., she | |

*) The Sindhī forms from active verbs the same tense, implying a passive signification, as the Paṣtō does; compare my Sindhī Gram. §. 48. 2. b. In Hindī, Marāṭhī, etc. the formation of this tense is not known.

māt-āv-ōh, fem. مَاتَوَلَه māt-av-al-āh; Plur. masc. مَاتَوَل māt-av-al, fem. مَاتَوَلِي māt-av-al-ē.

Those verbs, the radical short a of which is long by position, may or may not lengthen it, according to usage, as:

بَنَدَل šand-al, to bestow, p. p. بَنَادَه šānd-ah.

وَرَزَل varž-al, to mince, p. p. وَرَزَه varž-ah.

Those verbs, the theme of which consists only of one single consonant or of two conjunct consonants, simply add the termination ah, as:

لَل l-al, to utter, p. p. لَه l-ah*) (fem. لَه l-āh or لَل l-al-āh).

کَرَل kr-al, to do, p. p. کَرَه kr-ah.

وَل vl-al, to wash, p. p. وَلَه vl-ah*).

But a number of verbs of this kind drops already the termination ah, especially if the verbal theme consists of two conjunct consonants. In this case a euphonic i is inserted between the two consonants, and a, if the latter consonant be r (cf. §. 136, 1, a).

کَبَل kš-al, to write, p. p. کَبِس kiš (besides کَبَه kš-ah).

کَرَل kr-al, to do, p. p. کَر kar (کَرَه).

لَبَل lēš-al, to load, p. p. لَبِس lēš.

خَوَرَل xvar-al, to eat, p. p. خَوَر xōr, original خَوَر xvar being contracted to xōr, fem. خَوَرَه xvar-al-āh.

It is to be noticed, that those verbs, which lengthen short a in the Imperative (cf. §. 125, 2), commonly have the participle past in the Plural, as they imply a plurality of action, as:

*) لَل l-al is shortened from lv-al, Sindhī लवणु, Sansk. लप्.

**) وَل vl is derived from the Sansk. प्राक् (caus.), root सु, by transition of p to v.

غَيْل yap-ā, to bark, (Imper. وَغَايِه), p. p. غَيْل yap-ā.

خَنْدَل χand-ā, to laugh, p. p. خَنْدَل χand-ā.

نَرَل nar-ā, to cry out, p. p. نَرَل nar-ā.

وَيَل vay-ā, to speak, وَيَل vay-ā*).

Besides these verbs, which lengthen short a in the Imperative, many other verbs, when not referred to a special object, take the Plural of the participle past (masc.), as a plurality of action is implied in them; such are:

آشَل āš-ā, to knead, p. p. آشَل āš-ā.

تُوكَل tūk-ā, to spit, p. p. تُوكَل tūk-ā.

ٹَشَل ṭš-ā, to drink, p. p. ٹَشَل ṭš-ā.

فَرْمَايَل farmāy-ā, to command, p. p. فَرْمَايَل farmāy-ā.

كَتَل kat-ā, to see, p. p. كَتَل kat-ā.

لَنْبَل lamb-ā, to wash, p. p. لَنْبَل lamb-ā.

مَنْل man-ā, to mind, p. p. مَنْل man-ā.

مِيتَل mīt-ā, to piss, p. p. مِيتَل mīt-ā.

وَل vl-ā, to wash, p. p. وَل vl-ā.

وَيَارَل viār-ā, to boast, p. p. وَيَارَل viār-ā.

The following three verbs form their participle past irregularly:

بَائِل bael-ā, to lose at play, p. p. بَائِلُو baelō, fem. بَائِلَلَه bael-al-āh.

*) The p. p. وَ ve or وَايِه vāy-āh is also in use.

تَرَبَّلَ trapl-ā, to jump, p. p. تَرَبَّلُو trapl-ō (but also تَرَبَّلَ trapl-ah).

وَيَلَّ vay-ā, to speak, p. p. وَی ve (besides وَآيَه).

2) Those verbs, which end in ت and د, drop the termination ah, as:

a) هَرَانَتَل prā-nat-ā, to open, p. p. هَرَانَت prā-nat.

بَوَتَل bōt-ā }
بَوَتَل bōtl-ā } to take along, p. p. بَوَت bōt.

نَغَوَتَل nyvat-ā, to attend to, p. p. نَغَوَت nyvat.

Excepted from this rule are:

نَاتَل nat-ā, to carry off, p. p. نَاتَه nāt-ah.

سَاتَل sāt-ā, to preserve, p. p. سَاتَه sāt-ah.

كَتَل kat-ā, to see, p. p. كَوَت, fem. كَتَلَه kat-al-äh.

b) رَوَدَل raud-ā, to reap, p. p. رَوَد raud.

أَوَدَل ūd-ā, to weave, p. p. أَوَد ūd.

مَوَدَل mūd-ā, to obtain, p. p. مَوَد mūd or مَوَدَه mūd-ah.

The termination ah is however often added to verbs ending in d, so that it is more or less optional to add or to drop it. Those verbs ending in d, which have radical short a, usually lengthen it, as:

غَادَل γand-ā, to dislike, p. p. غَانَدَه γānd-ah.

3) Those verbs, which end in ست, شت and بشت, drop the termination ah altogether in the participle past, as:

لَوَسَتَل lvast-ā, to read, p. p. لَوَسَت lvast.

وِشَتَل višt-ā, to throw, p. p. وِشَت višt.

غَوِشَتَل γōšt-ā, to wish for, p. p. غَوِشَت γōšt.

The participle past of defective verbs.

The participle past is sometimes derived from several defective themes at the same time, sometimes only from one. We let here follow a survey of the most common defective synonymous verbs, to show thereby, from which verbal theme a participle past may be formed and from which not.

| | | |
|--------------|-------------------------|--|
| ایبشَل ēš-al | } to put; p. p. یبش یēš | } Both are only used in the Imperfect; in the Aorist the compounds (with کبشی) are employed. |
| یبشَل yēš-al | | |
| یاشَل yaš-al | | |

| | | | |
|------------------|-----------------|-------------|---|
| ایبشودَل ēšōd-al | } to put; p. p. | ایبشود ēšōd | } Only used in the Imperfect; in the Aorist the compound verb (کبشی) is employed. |
| یبشودَل yašōd-al | | یبشود yašōd | |

| | | |
|----------------|--------------------------------|---|
| ایبشول ēšav-al | } to put; p. p. یبشوو yašav-ō. | } Only used in the Imperfect; in the Aorist the compound verb (کبشی) is employed. |
| یبشول yašav-al | | |
| ژدل žd-al *) | | |

Compound verbs (with the prefixes پری and کبشی).

| | | |
|---------------------|---|-----------------------|
| پریژدل prē-žd-al | } to give up; | |
| پریشودَل prē-šōd-al | | پریشود prē-šōd. |
| پریشول prē-šv-al | } to discontinue; p. p. پریشو prē-šō. | |
| پرییشل prē-yaš-al | | |
| کبشیردل ksē-žd-al | } to put down; p. p. کبشیشوو kšē-šō, fem. | |
| کبشیشول kšē-šv-al | | کبشیشول kšē-šv-al-āh. |

*) Those verbs, which have no participle past, usually also want the participle perfect.

$\left. \begin{array}{l} \text{بَاسَل} \text{ bās-} \text{al} \\ \text{يَاسَتَل} \text{ yast-} \text{al} \end{array} \right\} \begin{array}{l} \text{to expel, p. p. يَوسَت} \text{ yōst (from an obsolete} \\ \text{theme يَوسَتَل} \text{ yōst-} \text{al}). \end{array}$

But the compounds of يَاسَتَل may form the p. p. regularly, as :

$\left. \begin{array}{l} \text{پَرِيَّوَسَتَل} \text{ prē-vast-} \text{al} \text{ *)} \\ \text{پَرِيَّيَسَتَل} \text{ prē-yast-} \text{al} \end{array} \right\} \begin{array}{l} \text{پَرِيَّوَسَت} \text{ prē-vast} \\ \text{پَرِيَّيَسَت} \text{ prē-yast} \end{array} \left. \begin{array}{l} \\ \end{array} \right\} \begin{array}{l} \text{to throw, p. p.} \end{array}$

$\text{کَنِيَّيَسَتَل} \text{ kṣē-yast-} \text{al, to insert, p. p. کَنِيَّيَوسَت} \text{ kṣē-yōst.}$

$\left. \begin{array}{l} \text{بَوَتَل} \text{ bōt-} \text{al} \\ \text{بَوَتَلَل} \text{ bōtl-} \text{al} \\ \text{بِيَوَل} \text{ bīv-} \text{al} \end{array} \right\} \begin{array}{l} \text{to convey; for the Imperfect بِيَوَ} \text{ biv-} \text{ah or} \\ \text{بَوَت} \text{ bōt (fem. بَوَتَلَه} \text{) is in use, for the Aorist} \\ \text{only بَوَت.} \end{array}$

$\left. \begin{array}{l} \text{پَوَرَل} \text{ pōv-} \text{al} \\ \text{پِيَايَل} \text{ piāy-} \text{al} \end{array} \right\} \begin{array}{l} \text{to pasture; p. p. پَوَرُ} \text{ pōvū (fem. پَوَرَلَه} \text{).} \end{array}$

$\left. \begin{array}{l} \text{شَوَوَل} \text{ šōv-} \text{al} \\ \text{شَايَل} \text{ šay-} \text{al} \end{array} \right\} \begin{array}{l} \text{to show; p. p. شَوَوُ} \text{ šōvū.} \end{array}$

$\left. \begin{array}{l} \text{غَرَل} \text{ γar-} \text{al} \\ \text{غَشَتَل} \text{ γašt-} \text{al} \end{array} \right\} \begin{array}{l} \text{to twist, p. p. غَشَت} \text{ γašt.} \end{array}$

$\left. \begin{array}{l} \text{غَوَوَل} \text{ γōv-} \text{al} \\ \text{غَايَل} \text{ γay-} \text{al} \end{array} \right\} \begin{array}{l} \text{coitum facere, p. p. غَوَوُ} \text{ γōvō (in the west غَايَه} \text{ } \\ \text{γāy-} \text{ah).} \end{array}$

$\left. \begin{array}{l} \text{کَتَل} \text{ kat-} \text{al} \\ \text{کَوَرَل} \text{ gōr-} \text{al} \end{array} \right\} \begin{array}{l} \text{to see, p. p. کَوَت} \text{ kōt.} \end{array}$

*) In پَرِيَّوَسَتَل و stands euphonically for ی, both verbal themes being the same.

کښل kṣ-ḷ }
 ښکل ṣk-ḷ } to draw, to write; p. p. کښه kṣ-ah or کښ kiṣ
 کارل kaṣ-ḷ } (also written کښن kēṣ).

کڼدل kand-ḷ }
 کڼل kan-ḷ } to dig; p. p. کڼد kand.

وړل vṛ-ḷ }
 ټوسل yōs-ḷ } to carry, p. p. (for the Imperfect) وړ var, in the
 Aorist ټوړ yōvar or ټوړ yōvōr (from an
 obsolete theme ټوړل).

وژل vaṣ-ḷ }
 وژل vaṣl-ḷ } to kill, p. p. واژه vāṣ-ah or وژی vaṣ-ai.

لېونښی که چا بللم زه به خوښه کړېدللم

Though I was called by some one mad, (yet) I wandered about happy. Yusuf and Zulaiḡā (Dorn, Chr. p. 214).

زلیخا د زړه دنده راز د مینې ټپ ساتنه

Zulaiḡā kept the secret of her love concealed in her heart.
Yusuf and Zulaiḡa (Dorn, Chr. p. 181).

سرآسیمه او ډریشان په حال د فکر ټی د شترجه د کار زنگل

Amazed and perplexed he swang in the swing of reflection on the action of Shuturbah. Kalīlah ō Damanah (Gulsh. I, 110).

تا دوستان زهیرول د ده دپاره

Thou didst aggrieve thy friends for his sake.

Bābū Jān (Gulsh. I, p. 181).

هغه باقی غله ټی په بل ځای کښيښوه*)

He put that remaining corn in another place.

Kalīlah ō Damanah (Gulsh. I, p. 90).

*) کښيښوه is here the Aorist (in form identical with the Imperfect).

§. 144.

2) The habitual Imperfect.

The habitual Imperfect is formed, as shown already, by putting before or after the verb the particle به.

د کابل عالم به ټی ډیر ډیر آزاروہ مالونه به ټی رانیول نا مناسب کارونه به ټی کول

The people of Kābul were very much oppressed by them; they used to seize their cattle and to do unbecoming things.

'Tārīḫ-i murassaḥ (Gulsh. I, p. 7).

مالونه به ټی سړه ږټول خوړل به ټی

They concealed their cattle before each other and ate them.

ibid. (Gulsh. I, p. 17).



§. 145.

3) The Conditional (Optative) of the Imperfect.

As noticed already in §. 138, the Conditional (and Optative) of the Imperfect is in regular use only with intrans. verbs, from trans. verbs it is seldom formed and only in the III. pers. Sing. and Plural, the habitual Imperfect being commonly substituted in its place (cf. §. 46, 2), as the terminations of the Conditional of trans. verbs are liable to be mistaken. It is understood, that the Conditional (and Optative) of the Imperfect of trans. verbs must be constructed passively and that the agent must accompany the verb in the Instrumental. The terminations are the same as those of intrans. verbs (cf. §. 138) and do not undergo any change for gender and number.

In Optative sentences the Aorist prefix و also may be put before the Optative of the Imperfect, if the action is to be represented either as past already or as passing quickly.

که ما قوس د مريدانو د نيون نه کولې ډه خوړو خبرو د غله نه غليدې چه ډه وقت د فرصت ټی حما جامه ږټولې او ترورځی

حِرْصَ نَهْ كِیْ خُوْلَهْ ئِیْ هَهْ خُونَخَارِیْ نَهْ کَکَرَوَلِیْ چَا هَهْ دَ دِیْ
کِیْدَهْ نَهْ خِیْرَهْ

If I had not been ambitious to get disciples, I would not have been deceived by the sweet words of the thief, who concealed my clothes when he found an opportunity; and if the fox had not been greedy and had not polluted his mouth by blood-eating, nobody would have torn up his belly.

Kalīlah ō Damanah (Gulsh. I, p. 114).

دَهْ وَ هَ لَیْدَايِ هَهْ سَتَرَكُوْ كُلْ اَنْدَامَهْ
مَا هَهْ دِیْ پَسِیْ جَامِیْ کَرَلِیْ رَنگِیْنِیْ

He said: Would that (once) the rosy-bodied would be seen (by me) with the eyes!

I have coloured my clothes for her sake.

Bahrām, V. 350.

§. 146.

4) The Aorist.

The Aorist is formed by putting the prefix و vō before the Imperfect. When in the Aorist the agent is expressed by the pronominal suffix ئِیْ, by him (her), them, it is frequently inserted between the prefix و and the verb, as: و ئِیْ و vō ē ve, he said. Further it is to be noticed, that when a verb commencing with a long syllable has the agent expressed by the pronominal suffix ئِیْ, the first syllable may be separated from the verbal theme and the pronominal suffix ئِیْ inserted between it and the remainder of the verb, but only when preceded by the prefix و and followed by the negation نَهْ, as: وَا ئِیْ نَهْ وِرِیْدَهْ v-ā ē nah vrēdah, he did not hear (from آوَرِیْدَل āvrēd-al), cf. §. 171.

Those verbs, which do not take the prefix وُ in the Imperative, forego it also in the Aorist. In the Aorist of وَ (p. p. of وَيَل) and مَر (p. p. of مَرَل) the prefix وُ may be optionally dropped.

The causal derivatives are usually dissolved in the Aorist into their component parts and join with the noun in question the Aorist of كَرَل (cf. §. 165, 6), as: زَهْ ثِي جَوْر كَرَمَ zah ē jōr kr-am, I was made whole by him. The prefix وُ is never used with them, the verb being considered composite. The adjective must agree with its subject in gender and number, but also substantives, ending in a consonant, usually take the fem. termination.

Some defective verbs have a separate form for the Aorist, as shown in §. 143.

نَوْرُ ثِي زِرْ خِيْمَهْ پَارَهْ كَرَهْ وَ ثِي رَاشَهْ نَمْدَارَهْ كَرَهْ
زَلِيخَا ثِي وَبَلَلَهْ هَغَهْ حَايِ وَ دَرَوَكَهْ

Then she made a slit in the tent and said: come, look!
She called Zulaiyā and placed her there.

Yusuf and Zulaiyā (Dorn, Chr. p. 209).

تَنَاسُوْنَهْ دِي وَاقِعِي چِهْ تَبِيْرَهْ شَوَهْ وَلِي مُوْرْ خَبَرَهْ كُرُو

Why were we not informed by you of this accident, that happened?
Tārīḫ-i murassaḥ (Gulsh. I, p. 7).

كَشَرْ وَرْدَرُ ثِي فِكْرُ وَكُرْ چِهْ دَوْلَتْ خَوْمَخْ يَهْ زَوَالِ كُرْ آسْمَانِ پِيْشَهْ دِ
دِي وَفَائِي آغَاَزَهْ كَرَهْ

His younger brother thought: wealth has directed its face towards the end (i. e. will cease) and heaven has commenced the practice of unfaithfulness. Kalīlah ō Damanah (Gulsh. I, p. 86).

لَارْ بَارِيكَهْ شِيَهْ تَارِيكَهْ مُغَلْ نَابُومَهْ لَارُ ثِي غَلَطَهْ كَرَهْ يَهْ هَلَاكَتْ وَرَسِيْدَلْ

The road (was) narrow, the night dark and the Mughals without guide; they missed the road and ran into perdition.

§. 147.

5) The habitual Aorist.

This tense is formed by adding to the Aorist the particle **بِه**, which may precede or follow it. The habitual Aorist of those verbs, which do not take the prefix **و** in the Aorist, outwardly coincides with the habitual Imperfect, so that the proper tense must be gathered from the context.

هَغِي بِنَخِي چِه دِه بَدكَارِي اَو دِه نَاهَنجَارِي مَشْهُورَه اَو مَعْرُوفَه دِه
عَالَم وَه وَيَنَخِي بَه تِي دِه بَدكَارَتِي دِيَّارَه وَآخِستِي

That woman, who was well known amongst the people by her wickedness and villany, used to take slave-girls for the sake of prostitution. Kalilah o Damanah (Gulsh. I, p. 111).

شَيْخ بَه كَلَه عَاشِقِي لَه سَرَه دِرِيَشَوَه

لَاس وَ نَسْت تِي نَه رَسِيوِي پَارَسَاتِي دِه

When did ever the Sheikh discontinue love from his head?
His hand does not reach it and (so) there is abstinence.
Xušh'āl (Gulsh. II, p. 56, 2).

C. Tenses and moods, which are formed by means of the participle perfect and the auxiliary „to be“.

By means of the participle perfect and the auxiliary „to be“ three tenses and three moods are formed, viz: 1) The Perfect 2) The Subjunctive of the Perfect 3) The Pluperfect 4) The Subjunctive of the Pluperfect 5) The Conditional (Optative) of the Pluperfect 6) The Future past.

But as the intrans. and trans. verbs follow a different construction in these tenses (and moods), we must treat of both classes separately.

§. 148.

I. Intransitive verbs.

1) The Perfect.

The Perfect is formed by the participle perfect (see §. 18) and the auxiliary verb *yam**) (cf. §. 162, 1), the participle agreeing with its subject in gender and number, as: *تنبلی یم* *tš-al-ai yam*, masc., *تنبلی یم* *tš-al-e yam*, fem, I have fled; Plur. com. *تنبلی یم* *tš-al-ī yū*, we have fled (cf. §. 87, d).

Some verbs connect a synonymous adjective with the auxiliary *یم* etc. instead of the participle perfect, as *مردی*, he has died (instead of: *مردلی دی*, which is not in use), *ناست یم*, I am seated (instead of the heavy *کشیناستلی یم*, which is not used), *پروتنلی دی* he has fallen (instead of: *پروت دی*).

The intrans. derivatives are dissolved into their component parts in the Perfect and add to the noun the auxiliary *شوی یم* etc. (cf. §. 163, 9). The adjective must agree with its subject in gender and number, but the substantive also, if it end in a consonant, may be treated like an adjective. Many derivatives are already treated like primitives, without being dissolved into their component parts; with some both forms are in use, as *زه پوهیدلی یم* or *زه پوه شوی یم*, I have understood.

دَا وَبَا دَه لَکِیدَلِی پِه هَر کُور پِه هَر دَرک

This pestilence has stuck to every house, to every abode.

H'amīd (Gulsh. II, p. 94).

خُموړ پِه زَمَانَه کُښی عِیْبَت ډیر شه د عَالَمُو پُوړی دِک شوی دی

لَه بُوی ډر غه بُوی نه پوهیږی

*) The auxiliary may follow or precede the participle.

In our time calumny has become much, the noses of the people have been filled of smell, they do not understand that smell.
Favāid uš-šarīḥ (Gulsh. I, p. 59).

دوستی په دښمنۍ په وېل د بد کویانو بدله شوی ده

Friendship has been changed to enmity by the words of evil-speaking people.
Kalīlah ō Damanah (Gulsh. I, p. 84).

§. 149.

2) The Subjunctive of the Perfect.

This mood is only used in the III. pers. Sing. and Plur. and is formed in the same way as the Indicative of the Perfect, only وی or شوی وی, the Subjunctive of the auxiliary (see §. 162, 2; §. 163, 10), being substituted. About the use of this mood see §. 202.

خوب هورت شاهزاده بهرام ټی نوم دی

کند وی دلته راغلی تا لیدلی

He is a beautiful prince, Bahrām is his name,
Perhaps he has come here and was seen by thee.

Bahrām, V. 535.

§. 150.

3) The Pluperfect.

The Pluperfect is formed in the same way as the Perfect, only the auxiliary وم etc. (§. 162, 4) or شوی وم (§. 163, 11) being substituted, as: ختلې وم I had ascended; سم شوی وه, it had become level.

هغه ورځ چه وه بهرام په ښکار وتلی

نور هوسی ټی وه په مخ کېږي پاڅیدلی

On that day, when Bahrām was gone out for hunting,
Another deer had risen before his face. Bahrām, V. 514.

§. 151.

4) The Subjunctive of the Pluperfect.

The Paṣtō forms also a Subjunctive of the Pluperfect by means of the prefix **بَه**, which is either inserted between the participle perfect and the auxiliary, as: **نَبْتَلَى بَه وَ**, I would have been entangled, or which may precede the participle (separated by one or more words), the auxiliary following it, as: **بَه نَبْتَلَى وَ**. On the use of this mood see §. 216, 3; 204.

دَتَن کور می به لرغون وه مینى سوى
که می نه راتلى ژړا به حمايت

Ere now the house of my body would have been burnt by love,
If wailing had not come to my assistance. Abd-ul-H' amīd.

§. 152.

5) The Conditional (Optative) of the Pluperfect.

The Conditional of the Pluperfect is formed by the participle perfect and the auxiliary **وَی** vai, (**وای** or **وی**), which remains uninflected (§. 162, 6). The derivatives add to the noun **شوى** **شوى** etc. (§. 163, 13); the adjective (and the participle **شوى**) must agree with its subject in gender and number; substantives also, ending in a consonant, may take the fem. termination, as noticed already (§. 149).

This mood is also used in optative sentences, with or without an optative particle. On the use of the Conditional of the Pluperfect see §. 205; 216, 3.

دشكى زه زوړولى نه وي ډه جهان راغلى نه وي

Would, that I had not been born, that I had not come into the world!
Yusuf and Zulaiḫā (Dorn, Chrest. p. 198).

§. 154.

6) The past Future.

This tense is formed by the participle perfect and the auxiliary به یم (§. 162, 3). The derivatives add to the noun شوی به یم etc. (§. 163, 14). The prefix به generally precedes the verb, separated by one or more words.

On the use of this tense see §. 206.

بی له خدای نور در هیئت خود خبر نه دی به دنیا کنی به ن هیچجا به
خاطر تیر شوی نه وی

Besides God not one knows them; on earth they will not have come into the heart of anybody.

Favāid uš-šarīṣāh (Gulsh. I, p. 75).

§. 155.

II. Transitive (and causal) verbs.

Transitive and causal verbs have in all the past tenses a passive signification and must therefore be constructed accordingly, the agent being put in the Instrumental. Where the agent is not expressed the (proper) passive voice must be resorted to. But in the Perfect, Pluperfect and past Future (i. e. in the tenses made up by means of the participle perfect) the agent is often not mentioned, as: راوی دی, it has been said (Pers. آورده اند), so that the construction of these tenses approaches to some extent that of the Passive.

The causal derivatives are usually dissolved in the Perfect etc. into their component parts (cf. §. 18, c) and connect with the adjective or substantive the participle perfect of کړل, to which the auxiliary verb is added in the same way as to the intrans. verbs, as: مات ې کړی دی, it has been broken by him.

In the modern language however they are frequently treated like primitive causals. It is understood, that the participle perfect must agree with its subject in gender and number. In the case of the derivative causals the adjective also (and partly the substantive) must conform to the gender and number of the subject.

§. 156.

1) The Perfect.

This tense is formed by the participle perfect and the auxiliary *نَم* etc. and *کَری نَم* (§. 165, 9) respectively. Those verbs, which take the Plural in the Imperfect (cf. §. 143, 1), are also constructed with the Plural in the Perfect (Pluperfect etc.), as: *خندایی بی دی* he has laughed, *بی قَرمایی دی*, he has commanded. The auxiliary may follow or precede the participle.

وَر تَه وَاہ کُل اَنْدَامی نَم لِبِوَلِی
تَه خِیل حَال رَا تَه مَعْلُوم کَرِه قَلَنْدَرَه

Say to him: I have been sent by Gul-andāmah; disclose to my thy circumstances, o Qalandar! Bahrām, V. 890.

هَيْتِجِ خِرَدَمَنْد نَقْد بِه رَاحَتِ نَسِيَه بَدَل کَرِی تَه دِی

No sensible man has changed ready money for the repose of credit. Kalīlah ū Damanah (Gulsh. I, p. 96).

§. 157.

2) The Subjunctive of the Perfect.

This mood, which is only used in the III. pers. Sing. and Plural, is formed in the same way as the Perfect Indicative, only *کَری دی* etc. being substituted as auxiliary.

شاید دَا خَطّ په مَسْخَرَه کي چَا کښلې وي .

Perhaps this letter is written by some one as a joke.
Kalīlah ō Damanah (Gulsh. I, p. 97).

§. 158.

3) The Pluperfect.

This tense is formed by substituting **وَم** and **وَم** respectively as auxiliary.

لَا جَنْكُونَه ټي لِيدَلِي نَه وُو وِيره ټي په مَخ نَه وه

He had not yet seen battles, no beard was on his face.
Tārīẖ-i murassas (Gulsh. I, p. 46).

بَارِندَه وه و آرویدلې مې وُو چه په سَفَر کښې تَجْرِبَه حَاصِلَه شي

Bāzindah said: I had heard, that in travelling experience is gained.
Kalīlah ō Damanah (Dorn, Chrest. p. 13).

بادشاه پو تَدْبِير چه ټي په زړه کښې جوړ کړي وه بَيَان کړ

The king explained a scheme, which he had prepared in his heart.
Gulistān (Gulsh. I, p. 182).

§. 159.

4) The Subjunctive of the Pluperfect.

This mood is formed by substituting the auxiliary **وَم** etc. The prefix **بَه** usually precedes the participle, the auxiliary following it, as: **بَه مَا لِيدَلِي وَه**, he would have been seen by me, but the auxiliary may also precede the participle, as: **بَه مې وَه لِيدَلِي**. When the auxiliary follows the participle, the prefix **بَه** may also follow it, as: **مې لِيدَلِي بَه وَه**.

کە دَسِیْنَوُ غَرِئِی ڤە مَخ کِئِی وِی هَم ٻە ئِی لَوَرَوَلِی وە

If a mountain of iron had been before him, he would also have severed it. Gulistān (Gulsh. I, p. 180).

کە مَهَار حَمَا ڤە نَسْت وِی خِیَلَه شَا مِی ٻە لَه ٻَارَه سَتَا پِئِیه مِی ٻە
لَه رَفْتَارَه خَلَاَص کِپِی وە

If the rein would be in my hand, I would have freed my back from the burden and thy foot from going.

Kalīlah ō Damanah (Dorn, Chrest. p. 12).

§. 160.

5) The Conditional (Optative) of the Pluperfect.

This mood is formed by substituting the auxiliary وِی (وای, وِی).

On its use see §. 205; 216, 3.

کە تَا هَم دَا هَسِی لِیْدَلِی وِی لَکە مَا لِیْدَلِی دِی شَايِد چە صَاکَرَا دِ
هَم دَ دِیَو لَه غَم ڤِیْیَئِی وِی

If thou also hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalīlah ō Damanah (Dorn, Chrest. p. 16).

§. 161.

The past Future.

This tense is formed by substituting the auxiliary ڤَم ٻە etc.

The prefix ٻە usually precedes the participle, the auxiliary following

it, as: ڤَم ٻە ئِی لِیْدَلِی ڤَم I shall have been seen by him, but the

auxiliary may also precede the participle, as: ڤَم لِیْدَلِی ڤَم ٻە ئِی

On the use of this tense see §. 206.

نَوَه جَمَاعَت وَوَيْل چِه خَه ضِلْسَم بَه وِي دَ پَارَه دَ مَحَافِظَتِ كَنج بَه
بِي خَه كَنبَلِي وِي

Some assembly of men said: it will be some talisman; for the sake of the preservation of the treasure something will (= may) have been written by him.

Kalīlah ō Damanah (Dorn, Chrest. p. 4:

دَا بَه چَا وَيَلِي نَه وِي چِه پَه جَدَائِي زَرَكِي قَرَار دِي

This nobody will have said, that in separation the heart is quiet.

Ab'mad Shāh (Gulsh. II, p. 212).

§. 162.

IV. The auxiliary verbs,

In order to complete the conjugational process, the Paštō requires different auxiliary verbs, which have been partly pointed out already. As they offer many irregularities in their conjugation, they must here be treated separately.

I. The auxiliary verb „to be“.

This verb has no infinitive; in its lieu is substituted, whenever necessary, the verbal theme اَوَسِيدَل ōs-ēd-al, to exist, to remain (Sansk. आस्). Thence also is taken:

The Imperative.

Sing. اَوَسِه ōs-ah (cf. §. 122, a), be thou.

Plur. اَوَسِي ōs-aī, be ye.

The Imperative does not admit the prefix وُ; see §. 124.

1) The Present.

Sing.

زَهْ zah yam, I am.

تَهْ tah yē, ē, thou art.

| | |
|------------------------------|-------|
| هَ masc. hayah dai, štah, he | } is. |
| هَ fem. hayah dah, štah, she | |

Plur.

مُوْر mūž yū, we are.

تَاسِ يَاسِ تَاسِ تَاسِ tāse yaī, aī, yāstaī, yāst,
you are.

هَ hayah dī, (dī-nah) štah, they are.

The forms yam, yē or ē quite agree with the Persian substantive verb; in Paštō euphonic y is added, which however disappears again, when it is enclitically joined to another verb (cf. §. 135). The III. pers. Sing. هَ (fem. هَ) is rather curious. The Sindhī uses अथ (Prāk. अथि and enclitically थि), which in Paštō has been changed to هَ (fem. هَ) and in the Plural دِ dī, as if هَ was an adjective. To the Plural دِ the termination -nah**) is also added, but only in the older language and in poetry.

*) In some Mss. this هَ is only expressed by Kasr, which must well be noticed, as: شُکْر کَرِهَ چِه دَاخِل دَ مُحَمَّد نَبِی دَر دِین, be thankful, that thou belongest to the religion of the prophet Muh'ammad. Gulsh. II, p. 116, 2.

**) Raverty in his Grammar, §. 283, quotes an example from the Tavallud nāmah, in which the termination nah is also added to the

Besides دَی (ده) and دِی the Paštō also uses the form شته for the Sing. and the Plural (com.), which is identical with the Persian هَسْت (Sansk. root अस्, to be), initial h being only a euphonic addition, which is already found in the Pārsī (Pārsī اَم = هَم, اَنَد = هَنَد). But though دَی, دِی is identical with شته as regards its etymology, there is now this difference in signification, that دَی, دِی only expresses the copula, whereas شته always refers to something existing. Occasionally both are used together, as: شته دَی etc. In the II. pers. Plur. we find also, besides یای yaī, the form یاستی yāstaī (or only یاست yāst in the west), in which initial ya has been lengthened. The negative form نشته*) ništah, (it) is not, coincides with the Persian نیست.

2) The Subjunctive.

The Paštō forms the Subjunctive from the root ه, like the Persian (بوم), but it is only employed in the III. pers. Sing. and Plural, as :

Sing. and Plural.

وی vī (ونه vī-nah), he, she, they may be.

دِوی de vī, he, she, they should be.

II. pers. Sing., the only instance I have ever met with; the words are: کِه پِه حُب دَ حضرت ینه, if thou art in the love of the Highness (= prophet). For the present this point must be left in abeyance, as I have no means of comparing the quotation from the Tavallud-Nāmah with a Mss.

*) But the pronunciation nahštah is also in use. In poëtry also نشته دَی is met with.

If a Subjunctive should be absolutely necessary for the other persons, the Subjunctive of اَوْسِيْدَل must be used, as: زَهْ اَوْسَم etc. (without the prefix و, cf. §. 124).

خَو خَبَرَه مَرْد تَر خَوَلِي بَسْتَلِي نَه وَي
پَه كَبِي پُت وَي د نَه هَر عَيْب وَ هُنَر

As long as a man may not have let out a word from his mouth, every vice and virtue is*) hidden in him. Gulistān (Gulsh. I, p. 155).

مَدَاد اَوْ مَدَد هَم دَا رَنَك وَر تَه وَر اَمَّا د پِيَادَه وَو سَرْدَار د لَه مُوَرَه
يَو وَي

Madād and Madad also spoke thus to them: but the chief of the foot-soldiers should be one from us. Tārīḫ-i murassaḥ (Gulsh. I, p. 8).

8) The Future.

As the Subjunctive is not used in the I. and II. pers. Sing. and Plural, the corresponding persons of the Present are employed, but in the III. pers. Sing. and Plural the Subjunctive is replaced.

Sing.

زَهْ بَه يَم zah bah yam, I shall be.

تَه بَه يِي, يِي tah bah yē, ē, thou wilt be.

هَاهْ بَه وَي (وِيَنَه) hayah ba vī (vīnah), he, she will be.

Plur.

مُوَرَه بَه يُو mūž bah yū, we shall be.

*) Literally: may be hidden, the whole tenor of the sentence being kept hypothetical.

تَاسِي بَه يَتِي, تَيِي, بَه يَاسَت tāse bah yaī, aī, bah yāst
(west.), you will be.

هَآه بَه وَي (وِينَه) hayah bah vī (vīnah), they will be.

4) The Aorist.

The Paṣtō possesses no Imperfect of the auxiliary verb „to be“, but only an Aorist, like the Persian, which is derived from the Sansk. root भू. In Prākṛit भू is changed to hō (hava, Varar. VIII, 1), and this form is made use of in the modern Prākṛit idioms of India, but the Paṣtō (like the Persian) has preserved initial (but unaspirated) b = v (vu-m, Pers. بُودَم bū-dam *).

Sing.

زَه وُم zah vum, I was.

تَه وَي tah vē, thou wast.

| | |
|-------------------------------|--------|
| (وُ) هَآه masc. hayah vuh, he | } was. |
| هَآه fem. hayah vāh, she | |

Plur.

مُور وُم mūž vū, we were.

تَاسِي وَي tāse; vaī, you were.

*) The Paṣtō vu-m corresponds to the Sindhī होसि, I was, see my Sindhī Gram. p. 304, Annot. The Persian بُودَم is to be referred to the Sansk. past part. भूत.

| | |
|-----------------------|--------------|
| هَيَّاهُ وُو (وُونَه) | } they were. |
| هَيَّاهُ وِي (وِي) *) | |

masc. hayah vū (vū-nah)
fem. hayah vē (ve)

هَمَّ تِي هُونَبَرَه پَر مَرْدُونَه چِه هَمَّه بَنَایَسْتَه وُونَه
هَمَّکِی زَرْدَن کَمَر وُو پَر مَخ کُنْیای تَر قَمَر وُو

He had also so many slaves, who were all beautiful;
All had golden girdles, in their face they were fairer than
the moon. Yusuf and Zulaixā (Dorn, Chrest. p. 205).

5) The habitual Aorist.

This tense is formed by means of the particle **بَه**, which is added to the Aorist, as: **زَه بَه وُم**, I was or I used to be. This tense is also used to express the Subjunctive of the Imperfect in the main part of a conditional sentence. It has been shown already, that, joined as auxiliary to a participle perfect, it serves to express the Subjunctive of the Pluperfect.

It is to be noticed, that **بَه وُم** etc., when used in the main part of a conditional sentence, the dependent part of which contains the Conditional or the Subjunctive of the Pluperfect (with the conjunction **کَه**), is to be likewise translated as a Subjunctive of the Pluperfect.

چِه لَه کَر بُوغي رَاغِي وَ سُونِيَالِي وَ تَه يَوَه جَمَاهَت بَه وَر سَرَه وَه هَميشَه
بَه تِي تَاخت بَاخت کَاوه

*) The form **وُم** vum is properly a contraction from **vu-am**, the initial **a** of the flexional termination (**am**) being dropped; in **وِي وِه** on the other hand the radical **u** has been ejected, as before all the person had to be fixed; the Plural **وُو** (instead of **vu-al**) is a curious euphonic change, which is only found in **وُو** and **شُوو** (= شُول).

بیا گنجور و بهرام نشسته ده دا خای کبھی
که بهرام وای خو به فر چا ته تشهیر وه

Then said Kanjur: Bahrām is not here;
If he were, every body would surely know it.
Bahrām, V. 564.

که چری ده زمانه ن پلارونو خیلو کبھی موروی ده وینو ن نبیانو له
دودو سرة شرکت به مو نه وه کری

If we had been in the time of our fathers, we would not
have taken part with them in the blood of the prophets.
Matth. 23, 30.

کشکی زه خادری ابری ن تا ن دروی
چه قدم ن همیشه حما ده سروی

Would that I were the dust and ashes of thy door,
that thy foot might be always on my head!
Rah'mān (Gulsh. II, p. 27, 2.)

It is remarable, that the Paštō, like the Sindhī, has not
formed a Perfect and Pluperfect from this root (𑀧𑀺);
in most cases the Aorist is substituted in their stead or some
other circumscription of these tenses is resorted to, when necessary.

§. 163.

II. The auxiliary verb شول šv-al, to become*).

شول is not only used as auxiliary with derivative verbs,
but is also employed in the formation of the Passive §. 170.

*) The original signification of شول 'to go' (Sansk. 𑀧𑀺),
is still found in Paštō; also the Persian auxiliary signifies originally
'to go'. It is very interesting, that in Hindī, Panjābī etc. the
passive voice is likewise made up by means of an auxiliary, which
signifies 'to go' (جانا).

Many adjectives and substantives, when connected with شَوَل, express the idea of a verb, without being moulded into a regular derivative verb, as: رَوَان شَوَل ravān šv-ał, to depart, فِرَار شَوَل firār šv-ał, to flee etc.

The Imperative.

Sing.

شَه š-ah or وَشَه vō-š-ah, become.

Plur.

شَتِي š-aī or وَشَتِي vō š-aī, become ye.

1) The Present.

Sing.

زَه zah š-am I become.

تَه tah š-ē thou becomest.

هَه hayah š-ī, he, she becomes.

Plur.

مُوو شو mūž š-ū, we become.

تَاسِي شَتِي tāse š-aī you become.

هَه شَتِي hayah š-ī they become.

2) The Subjunctive of the Present.

This mood may be formed with or without the prefix وَ, but when شَم etc. forms the Subjunctive of a derivative verb

(§. 132), the prefix **و** is prohibited; the same is generally the case, when a noun with **شَوَل** expresses the idea of a verb.

Sing.

زَه شَم, وُ شَم zah šam, vō šam, I may become, that I become.

تَه شِي, وُ شِي tah šē, vō šē, thou mayst become.

هَه شِي, وُ شِي hayah sī, vō šī, he, she may become.

هَه دِ شِي, وُ دِ شِي hayah de šī, de vō šī, he, she should become.

Plur.

مُو شُو, وُ شُو mūž šū, vō šū, we may become.

تَاسِي شِي, وُ شِي tāse šaī, vō šaī, you may become.

هَه شِي, وُ شِي hayah šī, vō šī, they may become.

هَه دِ شِي, وُ دِ شِي hayah de šī, de vō šī, they should become.

مُنَاسِبَ نَيِّ چِه ٻِي وَ وَرَنَمِ دِلَبَرِي
چِه دَا لَارِ هِه اَمَن شِي لَه دِي جَنَاجَالَه

It is becoming, that I should kill them, o beloved!
That this way may become safe from this trouble.

Bahrām, V. 171.

مَنْ فُلِيلَ هِه يَوَه مَج سَرَه بَد بُوِي شِي
بَد دِ نَه شِي يَوَ زَمَانِ هَمَرَاهِ دِ چَا

A maund of scented oil becomes fetid by one fly:
The bad should not become for one time the companion of any one.
Kalīlah ō Damanah (Gulsh. I, p. 84).

3) The Future.

This tense is formed from the Subjunctive by means of the prefix **بِهَ**.

Sing.

زَهْ بَهْ شَم, زَهْ بَهْ vŏ šam, I shall become.

تَهْ بَهْ شِی, تَهْ بَهْ vŏ šē, thou wilt become.

هَهْ بَهْ شِی, هَهْ بَهْ vŏ šī, he, she will become.

Plur.

مُورْ بَهْ شُو, مُورْ بَهْ vŏ šū, we shall become.

تَاسِیْ بَهْ شِی, تَاسِیْ بَهْ vŏ šāī, you will become.

هَهْ بَهْ شِی, هَهْ بَهْ vŏ šī, they will become.

سَتَاسُوْ بَهْ لَهْ مِیْرَزَا سَرَهْ عَظِیْمَ جَنَکِ وَ شِیْ اَمَّا فَتَحَ بَهْ سَتَاسُوْ وِیْ

A great war of yours will take place with Mīrzā, but the victory will be yours. Tārīḫ-i murassaṣ (Gulsh. I, p. 8).

پَسَ لَهْ مَرُکَ بَهْ هَمَهْ سَرَهْ یَکَسَانِ شِیْ

کَهْ کَدَايِ کَهْ مَهَاجِنِ وِیْ کَهْ مَهَرَاچِ

After death all will be alike together, if it be a beggar, a banker or a king. Xavājah Muḥammad (Gulsh. II, p. 107, 3).

4) The Imperfect.

Sing.

زَهْ شَوَلَم, زَهْ šv-al-am, šv-am, I became.

تَه شَوَلِی, شَوِی tah šv-al-ē, šv-ē, thou becamest.

هَغَه شَه hayah š-ah, he

هَغَه شَوَلَه, شَوَه hayah šv-al-āh, šv-āh, she

} became.

Plur.

مُور شَوَلَو, شَوَو (شو) mūž šv-al-ū, šv-ū (švu), we became.

تَاسِی شَوَلِثِی, شَوِثِی tāse šv-al-aī, šv-aī, you became.

هَغَه شَوَل, شَوَه, شَوَو (شوَوَه) hayah šv-al, šv-ah,

švū (švūnah), m.

} they became.

هَغَه شَوَلِی, شَوِی (شو) hayah šv-al-ē, šv-ē (šve), f.

شَیَه وَ وَرَخ دِ دِی فَاثِی هَه طَلَب شَوِی

وَ بَاقِی وَتَه دِ شَا کَرَه بَی قَمِیَر

Day and night thou wentst in search of this transitory (world), thou turnedst thy back on eternity, o indiscreet one! Xavājah Muh'ammad (Gulsh. II, 111, 1).

5) The habitual Imperfect.

This tense is derived from the Imperfect, by means of the particle هَه, which may precede or follow the verb.

Sing.

زَه بَه شَوَلَم, وَه شَوَم zah bah šv-al-am, bah šv-am, I used to

become etc. etc. (quite like the Imperfect).

عَمَلَوَنَه حُمُور دَا وَوَجِه هَه مَسْجِد بَه مُور هَه هَسِی وَقَّت حَاضِر شَوَو

جِه اِدَانُونَه بَه قَلَتَه وَارِیْدَه شَو

Our works were these, that we used to be present in the mosque at such a time, when the summons to prayer were heard there.
Favāid uš-šarīḥ (Gulsh. I, 70).

6) The Conditional (Optative) of the Imperfect.

Sing.

| | | |
|---------------------------|------------|------------------------|
| شَوَى, شَوَى, شَوَى | زَ zah | švai, švē, švāē. |
| or | تَ tah | or |
| شَوَلَى, شَوَلَى, شَوَلَى | هَغَ hayah | švalai, švalē, švalāē. |

I, thou, he, she should become, or: would, I, thou, he, she would become!

Plur.

| | | |
|---------------------|-------------|------------------|
| شَوَى, شَوَى, شَوَى | مُوزَ mūž | švai, švē, švāē. |
| etc. | تَاسَى tāse | etc. |
| | هَغَ hayah | |

We, you, they should become, or: would, we, you, they would become!

پَس لَه مَرگ مې ډه قسې مَكان کور شوی
چه پر تل د کنبلیو آروى غه به بڼه وو

Would that after death my grave would be in such a place, that there would be on it always the way of the fair ones, how beautiful would it be! Xuš'al (Gulsh. II, p. 54, 3).

7) The Aorist.

The Aorist may or may not take the prefix ُ, vǝ; with a derivative verb the prefix ُ is prohibited (§. 139).

Sing.

| | | |
|-----------------------------|---------------------------|-------------|
| زَهْ وَ شَوَلَمَ, وَ شَوَمَ | zah vř šv-al-am, vř šv-am | } I became. |
| or: | | |
| زَهْ شَوَلَمَ, وَ شَوَمَ | zah šv-al-am, šv-am | |

etc. etc. (like the Imperfect).

8) The habitual Aorist.

The habitual Aorist is formed from the simple Aorist by means of the particle **بَهْ**. When the Aorist is not preceded by the prefix **وَ**, the habitual Aorist and the habitual Imperfect outwardly coincide and only the context can decide the tense.

Sing.

| | | |
|----------------------------------|--------------------------------|---|
| زَهْ بَهْ وَ شَوَلَمَ, وَ شَوَمَ | zah bah vř švalam, bah vř švam | } |
| or: | | |
| زَهْ بَهْ شَوَلَمَ, وَ شَوَمَ | zah bah švalam, bah švam | |

I used to become; etc. etc.

اَرشَاد مِی بَه دَ کَلِمِی وَر تَه وَکَر تَه بَه مُسَلْمَان شَه اَمَان مِی بَه وَر کَر
کَنه مَر مِی بَه کَر

I used to teach him the kalimah; if he became a Musalmān, I used to give him quarter, if not, I killed him.

Tārīḫ-i murassa3 (Gulsh. I, p. 42).

9) The Perfect.

Sing.

| | | | | |
|--------------|---|-------------------------|---|--------------------------|
| اَم | { | شَوَى šavai, masc. *) | { | yam, I have become. |
| اَمِي, اَمِي | | شَوَى (شَوِ) šave, fem. | | yē, ē, thou hast become. |
| اَمِي | | | | dai, he has become. |
| اَمِي | | | | dah, she has become. |

Plur.

| | | | | |
|---------------------|---|------------|---|---------------------------------|
| اَمِي | { | شَوَى šavī | { | yū, we have become. |
| اَمِي, اَمِي, اَمِي | | | | yaī, aī, yāst, you have become. |
| اَمِي | | | | dī, they have become. |

زَهْ اَمِ خِيَلَهْ اَمِ تَا نَهْ اَمِ مَيْنِ شَوَى سَتَا لَهْ لَوْرِهْ اَمِ مَا شَوَوَهْ نِدَا

I have not become enamoured with thee from my own account, from thy side the call had been made on me. Rah'mān. (Gulsh. II, p. 5, 3).

10) The Subjunctive Perfect.

Sing.

| | | | | | | |
|---|-----|-------------------|---|-----|---|------------------|
| { | دِي | شَوَى masc. šavai | { | he | { | may have become. |
| | | شَوَى fem. šave | | vī, | | |

Plur.

اَمِي شَوَى (com.) šavī vī, they may have become.

*) The other form شَوَلَى švalai (fem. شَوَلَى švale) is not much in use.

11) Pluperfect.

Sing.

| | | | | |
|-----|---|--------------------|---|------------------------|
| وَم | { | شَوَى šavai, masc. | { | vum, I had become. |
| وَي | | | | vē, thou hadst become. |
| وَه | { | شَوَى šave, fem. | { | vuh, he |
| وَه | | | | vāh, she |
| | | | | } had become. |

Plur.

| | | | | |
|-------|---|------------|---|----------------------|
| وَر | { | شَوَى šavī | { | vū, we had become. |
| وَرِي | | | | vaī, you had become. |
| وَر | | | | vū, masc. |
| وَي | | | | vē, fem. |
| | | | | } they had become. |

12) The Subjunctive of the Pluperfect.

Sing.

| | | | | | | |
|-----|---|-------------------|---|-----------------------------------|--------------|--|
| *) | { | شَوَى masc. šavai | { | bah vum, I should have become. | | |
| | | | | bah vē, thou wouldst have become. | | |
| | | شَوَى fem. šave | | { | bah vuh, he | |
| | | | | | bah vāh, she | |
| | | | | } would have become. | | |

*) Or: بَه شَوَى وَم, or: بَه شَوَى وَم; the particle بَه very rarely follows the auxiliary, as: شَوَى وَم بَه.

Plur.

| | |
|---|---|
| $\left. \begin{array}{l} \text{بِهَ دُو} \\ \text{بِهَ وَتِي} \\ \text{بِهَ دُو m.} \\ \text{بِهَ دِي f.} \end{array} \right\} \text{شَوِي} \text{ šavī}$ | $\left\{ \begin{array}{l} \text{bah vū, we should have become.} \\ \text{bah vai, you would have become.} \\ \text{bah vū, m.} \\ \text{bah vē, f.} \end{array} \right\} \text{they would have become}$ |
|---|---|

13) The Conditional (Optative) of the Pluperfect.

Sing.

| | |
|--|--|
| $\left. \begin{array}{l} \text{وِي, دِي, دَاي} \\ \text{شَوِي m.} \\ \text{شَوِي f.} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{زَه zah} \\ \text{تَه tah} \\ \text{هَاه hayah} \end{array} \right\} \left\{ \begin{array}{l} \text{šavai m.} \\ \text{šave f.} \end{array} \right\} \text{vai, vē, vāe.}$ |
|--|--|

(If) I, thou, he, she had become; or: would, that I etc. had become!

Plur.

| | |
|--|---|
| $\left. \begin{array}{l} \text{شَوِي دِي, دِي, دَاي} \\ \text{شَوِي} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{مُو mūž} \\ \text{تَاسِي tāse} \\ \text{هَاه hayah} \end{array} \right\} \text{šavī vai, vē, vāe.}$ |
|--|---|

(If) we, you, they had become; or: would that we etc. had become!

14) The past Future.

Sing.

| | |
|--|--|
| $\left. \begin{array}{l} \text{بِهَ يَم *)} \\ \text{بِهَ تِي} \\ \text{بِهَ دِي} \end{array} \right\} \left\{ \begin{array}{l} \text{شَوِي šavai, m.} \\ \text{شَوِي šavai, f.} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{bah yam, I shall have become.} \\ \text{bah ē, thou wilt have become.} \\ \text{bah vī, he, she will have become.} \end{array} \right\}$ |
|--|--|

*) Or بِهَ شَوِي دَم , or: بِهَ دَم شَوِي .

Plur.

| | | | |
|---------|------------|---|-------------------------------|
| بَه دُو | شَوِي šavī | { | bah yū, we shall have become. |
| بَه نِي | | | |
| بَه وَي | | | |

§. 164.

III. The auxiliary كِيدَل kēd-āl, to be made.

This auxiliary is chiefly used in the formation of the **Passive** voice. It is regular but defective, being only used in the Present, Future and Imperfect; for the other tenses and moods شَوَل is substituted. This auxiliary is important also for this reason, that it furnishes the terminations for the intrans. verbs ending in ēd-āl, initial k only being dropped (cf. §. 116, c).

1) The Present.

Sing.

زَه كِيدَم zah kēž-am, I am made.

تَه كِيدِي tah kēž-ē, thou art made.

هَه كِيدِي hayah kēž-ī, he, she is made.

Plur.

مُو كِيدُو mūž kēž-ū, we are made.

تَاسِي كِيدَوِي tāse kēž-aī, you are made.

هَه كِيدِي hayah kēž-ī, they are made.

2) The Future.

Sing.

زَهْ بَهْ كَيِّمَ zah bah kēž-am, I shall be made*).

etc. etc. (like the Present).

3) The Imperfect.

Sing.

زَهْ كَيِّدَلَمَ, كَيِّدَمَ zah kēd-al-am, kēd-am, I was made.

تَهْ كَيِّدَلِي, كَيِّدِي tah kēd-al-ē, kēd-ē, thou wast made.

هَغَهْ كَيِّدَهْ masc., hayah kēd-aḥ, he was made.

هَغَهْ كَيِّدَلَهْ, كَيِّدَهْ fem., hayah kēd-al-āh, kēd-āh, she was made.

Plur.

مُوْرَ كَيِّدَلُو, كَيِّدُو mūž kēd-al-ū, kēd-ū, we were made.

تَاسِي كَيِّدَلْتِي, كَيِّدَلْتِي tāse kēd-al-aī, kēd-aī, you were made.

| | |
|---|-------------------|
| هَغَهْ كَيِّدَل, كَيِّدَهْ masc., hayah kēd-aḥ, kēd-aḥ | } they were made. |
| هَغَهْ كَيِّدَلِي, كَيِّدِي fem., hayah kēd-al-ē, kēd-ē | |

4) The habitual Imperfect.

Sing.

زَهْ بَهْ كَيِّدَلَمَ, بَهْ كَيِّدَمَ**) zah bah kēd-al-am, bah kēd-am, I used to be made, etc. etc. (like the Imperfect).

*) The prefix ْ is never used with the Future, there being no Subjunctive of the Present in use.

**) The particle بَهْ bah may also follow the verb, as: كَيِّدَلَمَ بَهْ etc.

§. 165.

IV. The auxiliary کړل *kr-al*, to make, to do.

This auxiliary is regular and complete.

Imperative.

Sing. و کړه *vō kr-ah*, do.

Plur. و کړئ *vō kr-aī*, do ye.

When کړل is used as an auxiliary (with causal derivatives), the prefix و is not used in the Imperative (§. 129).

1) The Present.

Sing.

زه کړم *zah kr-am*, I do.

ته کړی *tah kr-ē*, thou doest.

هغه کړی *hayah kr-ī*, he, she does.

Plur.

موږ کړو *mūž kr-ū*, we do.

تاسې کړئ *tāse kr-aī*, you do.

هغه کړی *hayah kr-ī*, they do.

2) The Subjunctive of the Present.

Sing.

زه و کړم *zah vō kr-am*, I may do.

ته و کړی *tah vō kr-ē*, thou mayst do.

هَیْاهُ وَ کَرِی hayah vŏ kr-ī, he, she may do.

*) هَیْاهُ دِ وَ کَرِی hayah de vŏ kr-ī, he, she should do.

Plur.

مُؤْ وَ کَرِی mūž vŏ kr-ū, we may do.

تَاسِی وَ کَرِی tāse vo kr-aī, you may do.

هَیْاهُ وَ کَرِی hayah vŏ kr-ī, they may do.

هَیْاهُ دِ وَ کَرِی hayah de vŏ kr-ī, they should do.

3) The Future.

Sing.

**) زَهْ وَ کَرَم zah bah vŏ kr-am, I shall do.

تَهْ وَ کَرِی tah bah vŏ kr-ē, thou wilt do.

هَیْاهُ بَهْ وَ کَرِی hayah bah vŏ kr-ī, he, she will do.

Plur.

مُؤْ بَهْ وَ کَرِی mūž bah vŏ kr-ū, we shall do.

تَاسِی بَهْ وَ کَرِی tāse bah vŏ kr-aī, you will do.

هَیْاهُ بَهْ وَ کَرِی hayah bah vŏ kr-ī, they will do.

*) Or, in the absence of the demonstr. pronoun, وَ دِ کَرِی vŏ de kr-ī.

**) Without the personal pronoun زَهْ etc.: وَ بَهْ کَرَم. In the Future the Subjunctive prefix is frequently dropped, especially in poetry, as: زَهْ بَهْ کَرَم, etc.

4) The Imperfect.

(Passive construction).

Sing.

زَه بِي كَرَم*) zah ē kr-am, I was made by him.

تَه بِي كَرِي tah ē kr-ē, thou wast made by him.

هَغَه بِي كَرِه m., hayah ē kar, kr-ah, he was made by him.

فَغَه بِي كَرِه f., hayah ē kr-al-āh, kr-āh, she was made by him.

Plur.

مُو بِي كَرُو mūž ē kr-ū, we were made by him.

تَاسِي بِي كَرِي tase ē kr-aī, you were made by him.

| | |
|---|--------------------------|
| هَغَه بِي كَرِل m., hayah ē kr-al, kr-ah | } they were made by him. |
| فَغَه بِي كَرِي f., hayah ē kr-al-ē, kr-ē | |

5) The habitual Imperfect.

Sing.

زَه بَه بِي كَرَم zah bah ē kr-am, I used to be made by him, etc. etc.

(like the Imperfect).

*) The fuller form كَرَلَم kr-al-am, is not so much in use as كَرَم. It is understood, that the pronoun بِي does not belong to the conjugation itself, but is only added, to show the construction of these tenses. Any other agent (be it a noun, a personal pronoun, demonstrative etc.) in the Instrumental may take its place.

6) The Conditional (Optative) of the Imperfect*).

| | | |
|---|--|---|
| کَرَلِی، کَرَلِی، کَرَلِی or: کَرِی، کَرِی، کَرِی | { <div> مَا mā تَا tā هَاه hayah مُور mūr تَاسُو tāso هَؤ hayō </div> } | { <div> kṛ-al-ai, kṛ-al-ē, kṛ-al-āē or: kṛ-ai, kṛ-ē, kṛ-āē </div> } |
| | | |
| | | |
| | | |
| | | |

(If) by me, thee, him, her, us, you, them (he, she, they) would be made; or: would, that by me etc. would be made!

7) The Aorist.

Sing.

زَه وَ ثِی کَرَم zah vō ē kṛ-am, I was made by him, etc. etc.
(like the Imperfect).

8) The habitual Aorist.

Sing.

زَه بَه ثِی وَ کَرَم zah bah ē vō kṛ-am, I used to be made by him, etc. etc. (like the Imperfect).

هَمْ ثِی کَرَه حِکَايَتُونَه دَهَر مُلُک رَوَايَتُونَه

کَه بَه دَوِی مَذْکُورَن رُوم کَر دِی بَه یَادِ مِصر دُوم (**کَر)

They also told stories (and) narratives of every country.

If those used to mention Rūm, she called to mind the name of Egypt. Yusuf and Zulaiḫā (Dorn, Chrest. p. 190).

*) This mood however is seldom used; کَرَلِی etc. may be referred to the Sing. and Plur. masc. and fem., as it remains unchanged.

**) دُوم مِصر is, properly speaking, a grammatical mistake; we should expect either دَهَر مِصر or: دُوم مِصر.

لَه مَا بُی یَو هَنْرُ پِت کَرِی وَه زَه بُی فَن وَرَخ پَه هَغَه هَنْر لَانِدِ کَرِم

One artifice he had concealed from me; by that artifice I was put down to-day by him. Gulistān (Gulsh. I, p. 180).

مَا خَطَا وَکَرَه چِه تَه مِی بی کُناه آزرته کِری

I have done wrong, that thou wast oppressed by me without a fault (innocently). Gulistān (Gulsh. I, p. 178).

9) The Perfect.

Sing.

زَه بُی کَرِی (کِری) یم zah ē karai (kare f.) yam, I have been made by him.

تَه بُی tah ē karai (kare f.) ē, thou hast been made by him.

هَغَه بُی کَرِی دِی hayah ē karai dai, he has been made by him.

هَغَه بُی کَرِی دَه hayah ē kare dah, she has been made by him.

Plur.

مُوَر بُی کَرِی یو muž ē karī yū, we have been made by him.

تَاسِی بُی کَرِی تِی tase ē karī ai, you have been made by him.

هَغَه بُی کَرِی دِی hayah ē karī dī, they have been made by him.

10) The Subjunctive of the Perfect.

Sing.

هَغَه بُی کَرِی (کِری) وِی hayah ē karai (kare) vī, he (she) may have been made by him.

*) The other participial form کَرَلِی kṛ-al-ai is not much in use.

Plur.

هَيَاهَ ٻِي ڪَري وِي hayah ē karī vī, they may have been made
by him.

11) The Pluperfect.

Sing.

زَه ٻِي ڪَري (ڪَري) وُم zah ē karai (kare f.) vum, I had been
made by him.

تَه ٻِي ڪَري (ڪَري) وِي tah ē karai (kare f.) vē, thou hadst been
made by him.

هَيَاهَ ٻِي ڪَري وُه hayah ē karai vuh, he had been made
by him.

هَيَاهَ ٻِي ڪَري وَه hayah ē kare vāh, she had been made
by him.

Plur.

مُوڙ ٻِي ڪَري وُو mūḥ ē karī vū, we had been made by him.

تَاسِي ٻِي ڪَري وِي tāse ē karī vāī, you had been made by him.

| | |
|---|---------------------------------|
| م. هَيَاهَ ٻِي ڪَري وُو m. hayah ē karī vū, | } they had been made by him. |
| ف. هَيَاهَ ٻِي ڪَري وِي f. hayah ē karī vē | |

12) The Subjunctive of the Pluperfect.

Sing.

زَه ٻَه ٻِي ڪَري (ڪَري) وُم zah bah ē karai (kare f.) vum,
I would have been made by him, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

زَهْ ٻِي ڪَري (ڪَري) وِي, وِي وَاي zah ē karai (kare f.) vai, vē, vāe.

” ” ” ” ” ” tah ” ” ” ” ”

” ” ” ” ” ” hayah ” ” ” ” ”

(If) I, thou, he, she would have been made by him, or:
would that I, thou, he, she would have been made by him!

Plur.

مُوڙ ٻِي ڪَري وِي, وِي وَاي mūž ē karī vai, vē, vāe.

” ” ” ” ” ” tāse ” ” ” ” ”

” ” ” ” ” ” hayah ” ” ” ” ”

(If) we, you, they would have been made by him, or: would
that we, you, they would have been made by him!

14) The past Future.

Sing.

زَهْ ٻِه ٻِي ڪَري (ڪَري) ٻِم zah bah ē karai (kare) yam.

ٻِي ” ” ” ٻِه tah bah ” ” ” ē.

وِي ” ” ” ٻِه hayah bah ” ” ” vī.

I, thou, he, she will have been made by him.

Plur.

مُوو به ئی کړی یو mūž bah ē karī yā.

تاسی به ,, ,, ئی tāse bah ,, ,, aī.

هغه به ,, ,, وی hayah bah ,, ,, vī.

We, you, they will have been made by him.

§. 166.

V. The auxiliary کول kav-ał, to do, to make.

This auxiliary is partly irregular and defective.

Imperative.

| | | |
|-------|--------------------|----------|
| Sing. | و کوه vō kav-ah | } do. |
| | و که vō k-ah | |
| Plur. | و کوئی vō kav-aī | } do ye. |
| | و کی vō k-aī | |
| | و کانړی vō k-ānraī | |

The prefix و is prohibited, when کول, in connexion with an adjective or substantive forms a causal derivative (§. 129), otherwise it may be optionally used or dropped.

1) The Present.

Sing.

زه کوم zah kav-am, I do.

ته کړی tah kav-ē, thou doest.

هغه کړی, کا, ک, کانډ hayah kav-ī, kā, ka, kānde, he, she does.

*) و کانړی is more a Precative; see §. 120.

Plur.

مُو کَوُ mūž kav-ū, we do.

تَاسِی کَرُی tāse kav-aī, you do.

*) **هَیْاهَ کَوِیْ، کَا، کَ، کَانْدَ** hayah kav-ī, kū, ka, kānde, they do.

2) The Subjunctive of the Present.

Sing.

زَهْ وَكَأَمْ، وَكَأَمْ، (that) I do, I may do.

تَهْ وَكَوْیْ وَكِي tah vŏ kav-ē, vō k-ē (that) thou do.

هَيَّاهُ وَكَايَ وَكَاهُ وَكَاهُ وَكَاهُ hayah vō kay-ī, vō kā,
vō ka, vō k-ī, vō kānde, (that) he, she do.

hayah de vŏ kavī, etc., he, she, should do. (**فَعَهُ دَوْ كَوِي)

Plar.

مُوْزُ كَوُوْ، وَ كَوُوْ mūž vŏ kav-ū, vŏ k-ū, (that) we do.

تَاسِي وَكَوَيُّ وَكَيُّ tāse vǔ kav-aī, vǔ k-aī, that you do.

هَيَّاهُ وَكَأَيُّكَ وَكَأَيُّكَ وَكَأَيُّكَ hayah vö kav-ī, vö kâ,
vö ka, vö k-ī, vö kānde, that they do.

*) In the form kānde the old Sansk. flexional termination of the Plural anti (Pers. and) seems to be contained; the forms kā, ka are quite anomalous.

.) Or without the demonst. pronoun: **وَدِ كَوِي vō de kavī,
وَدِ كَا, etc. But when **دِ** is used, the prefix **و** is frequently omitted, as:
دِ كَا, etc.

هغه د و کوی hayah de vō kav-ī, etc., they should do.

دوست لږه هونږه قوت مه ورکوه چه که احياناً غليم شي ټراټري
درسه وگا

Don't give so much power to a friend, that, if by chance he become an enemy, he may compete with thee.

Gulistān (Gulsh. I, p. 181).

هرهيز د هر څوک وگا که ډي فسي کمرهښي بل واره افغانان د
هم ياد گا

Every one should refrain from such an aberration, all the other Afghāns too should remember (this). *Mayzan-i Paštō*.

(Gulsh. I, 136 and 137).

3) The Future.

Sing.

زه به و کوم, زه به و کم *) zah bah vō kav-am, zah bah vō k-am,
I shall do, etc. etc. (like the Subjunctive)

4) The Imperfect **).

(Passive construction).

Sing.

هغه ټي کاوه, گا, که, ک hayah ē kāv-ōh, kā, kah, ka, he (it)
was done by him.

هغه ټي کوله, که, گا hayah ē kav-al-ah, k-āh, kā, she was
done by him.

Plur.

| | |
|----------------------------------|--------------------------|
| هغه ټي کول hayah ē kav-al, m. | } they were done by him. |
| هغه ټي کولي hayah ē kav-al-ē, f. | |

*) The prefix و is often dropped.

**) Of کول the personal passive form is not used in the I. and II.

person Sing. and Plural, instead of them the Imperfect of کړل is substituted.

*) This mood is seldom used; كَوْنِي etc. undergoes no change for gender or number.

7) The Aorist.

Sing.

هَعَه نَبِي وَكَه, وَكَه, وَكَه, وَكَه hayah ē vō k-ah, vō ka, vō k-ā, vō kaī, he (it) was done by him.

هَعَه نَبِي وَكَه, وَكَه, وَكَه, وَكَه hayah ē vō k-āh, vō k-ā, vō k-ā, she was done by him.

Plur.

| | | |
|--|------------------------|-----------------------------|
| هَعَه نَبِي وَكَه, وَكَه, وَكَه, وَكَه | m. hayah ē vō k-ah, | } they were done by him. |
| | vō k-ah, vō k-ā, | |
| هَعَه نَبِي وَكَه, وَكَه, وَكَه, وَكَه (وَكَه) | f. hayah ē vō kav-al-ē | |
| | (vō kr-ē) | |

رَوَايَت دِي هَسِي شَوِي چِه خُدَاي وَحِي وَ مُوسَى نَبِي تَه وَكَه

It has been narrated, that God made a revelation to the prophet Mūsā. Favāid uš-šarīṣāh (Gulsh. I, 58).

مَا پَر هِيْش كَمِي وَه نَه كَا پَر جَنَكُونَه

I did not inflict upon him any defeat in the battles.

Bahrām, V. 190.

پَه وَار وَار هَارَانُو تِير كَا خِيَل وَارُونَه

The friends passed their turns in succession.

‡Abd-ul-Qādir (Gulsh. II, p. 197, 3).

*) In the Aorist the forms وَكَاه, وَكَاه, وَكَاه are also used, but not so much as the short ones. In the fem. Plural وَكَاهِي is frequently substituted for وَكَاهِي.

8) The habitual Aorist.

هَيَّاهُ بَاهُ عِيْ وَكَا، وَكَا، وَكَا، وَكَا hayah bah ē vō k-ah, vō k-a,
vō kā, vō kai, he (it) used to be done by him.
etc. etc. (like the Aorist).

Of كَوَّلَ a participle perfect is, as a rule, not formed, instead of it the participle perfect of كَرَّوْ is substituted, but a conjunctive participle past (in connexion with شَوَّلَ, to be able) is derived from it (كَوَّلَى). In poetry a participle perfect is occasionally met with, as:

کہ خیر دے دے بہرام رآلے رآنہ وور

اَی شَبْرَنَک سَرَبَه سَتَا شِی غُوخ کَوَلِی

If no information about Bahrām is (was) brought by thee to me,
O Shabrang, thy head will be cut off! Bahrām, V. 530.

But in a personal passive construction (I. II. pers. Sing. and Plur.) only **نَمَى** is used.

§. 169.

V. The compound verb.

The Paṣṭō has not quite lost the power to form two verbs into one by putting the first in the conjunctive participle past, as it is so frequently done in the modern Indian Prākṛit idioms. But this junction of two verbs is no longer in general use in Paṣṭō, but restricted to compositions with the verb شَوَل (*), to be able, whereas even the Persian has retained the power to join the participle past of a verb with تَوَانِسْتَن, شَائِسْتَن, بَائِسْتَن and خَوَاسْتَن to one (grammatical) whole**).

* بَوَيَّهٖ bōyāh, it is necessary, may also take to itself a participle past conjunctive.

****)** In Persian the rule is generally put down thus, that with the verbs quoted the final **و** of the Infinitive is rejected. But this is

The signification of شَوَل in such connexions is rather curious. We have seen already, that شَوَل signifies 'to go', 'to become', like the Persian شَدَن, but in a compound verb, which denotes 'to be able', this meaning is inadmissible. As this whole formation points to the Sindhī, so also very likely the etymology of شَوَل must be sought in Sindhī. The Sindhī uses for this purpose सघणु sagh-anu, to be able, Hindī सकना sak-nā (Sansk. शक्); from this root sagh first sag has sprung, thence, owing to the predilection of the Paṣtō for conjunct consonants, sg, and with transition of g to v (which is not uncommon even in Persian) sv-ḷ (or šv-ḷ, initial s passing at the same time into š). For this etymology speaks also this peculiar circumstance, that شَوَل, when signifying 'to be able', is constructed as a transitive verb in the past tense, when compounded with a transitive verb, just like सघणु in Sindhī. Both verbs, شَوَل to go, to become and شَوَل to be able, though identical in outward form, must therefore be well distinguished from each other.

As in Sindhī so also in Paṣtō another verb is joined with شَوَل, to be able, by being put in the past conjunctive participle. The termination of the past conj. participle is in Sindhī yō (Sansk. य and Prākṛit इय) and analogously in Paṣtō ai or lengthened āē, or al-ai, al-āē*). As regards the formation of the past conjunctive participle it coincides with that

strictly speaking, not the case. The verbal root forms, after the rejection of final an, the participle past (cf. §. 125, 4, note) and this is compounded with the finite verb, as proved by the Indian Prākṛit idioms and the Paṣtō. That also the Infinitive may be joined with those verbs, does not speak against it.

*) The termination al-ai, al-āē has its precedent already in Sanskrit, as: निर्गत्य (निर्गम्) etc.

of the participle perfect, with the only but natural difference, that the past conjunctive participle does not undergo any change for gender or number, as little as in Sindhī.

Any verb may thus be joined in the past conj. participle with شول, except the derivatives, which cannot form a simple participle perfect. In the case of the intrans. derivatives a circumscription must be resorted to, where necessary, by such like expressions as: طَاقَت لَرَل to have power, تَوَان لَرَل to have power or تَوَانِيَدَل, to be able. But verbs compounded with كَوَل may form a past conj. participle or the causal derivatives may form a regular participle perfect. E. g. خُشُوك شِي پِيَدَا كَوَلِي, who can create? (Gulsh. II, p. 29, 2). زَرَّغُونَوَلِي شِي, he can make green.

The Paštō uses this compound verb only in the Present, the Future, the Imperfect and Aorist; the other tenses and moods, if absolutely required, must be circumscribed, as pointed out. In the Present and Future there is no difference between intrans. and transitive (causal) verbs, both being formed in the same way.

1) The Present.

Sing.

| | | | | |
|-----|--|-----------|--|-----|
| نَم | } رسیدلای, رسیدلای or رسیدلای, رسیدلای | زَه zah | { rasēd-alai, rasēd-alāe or rasēd-ai, rasēd-āe | šam |
| شِي | | تَه tah | | š-ē |
| شِي | | هَه hayah | | šī |

I, thou, he (she) can arrive.

Plur.

| | | | | | | |
|------|------|-----------------------------|-------------|------|------------------------|-----|
| شو | } or | رَسِيدَلَايَ , رَسِيدَلَايَ | مُوو mūz | } or | rasēd-alai, rasēd-alāē | šū |
| شَيِ | | رَسِيدَلَايَ , رَسِيدَلَايَ | تَاسِي tāse | | rasēd-ai, rasēd-āē | šāī |
| شِي | | رَسِيدَلَايَ , رَسِيدَلَايَ | هَغَه hayah | | | sī |

We, you, they can arrive.

2) The Future.

Sing.

* زَه بَه رَسِيدَلَايَ (etc.) شَم zah bah rasēd-alai (etc.) šam, I shall
be able to arrive etc. (like the Present).

خَوَك لَه زَمَكِي وَ آسْمَان وَتَه خَتَي شِي
دَه غِيَسَنِي لَرَه وَرَكَمِي دَا مَقَان دِي
خَوَك لَه خُدَاي سَرَه خَبَرِي شِي كَوَلِي
دَه مُوسَى مُشَرَف كَرِي دَه دَا شَان دِي

Who can ascend from earth to heaven? this place he has given to Jesus.

Who can speak with God? with this dignity he has honoured Moses. Rah'mān (Gulsh. II, p. 29, 2).

كَه خَه وَ خَوَرِي لَكَه زَهَر دَه خَوَرِي
نَه خَوَرَاي شِي نَه خَه خَبَاي شِي دَه پِيرِي كَبِي

If thou eatest anything, thou art pained as by poison; thou canst not eat, thou canst not drink anything in old age. Rah'mān. (Gulsh. II, p. 20, 2.)

*) In the Future the Subjunctive prefix وَ is not used, the verb being composite.

خَن اِيْمَان سِيَارَلَاي بُوِيَه وَ قَغَه تَه
چِه ئِي حُكْم جَارِي شَوِي پَر هَر چَا دِي

Soul and faith must be entrusted to him, whose order has become binding on every one. Rah'mān (Gulsh. II, p. 20, 2).

د مُردَانُو يَه مِعْرَاج بَه وَرْتَلِي نَه شِي
كَه د سَعِيِي كُوتَاهِي لَرِي يَه زِيَه كِنَبِي

At the ascension of the dead he will not be able to go, if he have littleness of effort in his heart. Xušh'al (Gulsh. II, p. 69, 3).

3) The Imperfect.

4) The Aorist.

Both tenses coincide, the prefix ' not being used with the Aorist. Intransitive verbs are constructed personally, but transitive (causal), as noticed already, passively, the agent being put in the Instrumental; we must therefore consider both separately.

a) Intransitive verbs.

Sing.

| | | | | | | | | |
|-----|---|-------------------------|---|----------------|---|----------------------|---|------|
| شوم | { | رَسِيدَلَاي, رَسِيدَلِي | { | زَه zah | { | rasēdalai, rasēdalāe | { | švam |
| شوي | | or | | اَ tah | | or | | švē |
| شه | { | رَسِيدِي رَسِيدَاي | { | هَغَه m. hayah | { | rasēdai, rasēdāe | { | šah |
| شوه | | | | هَغَه f. hayah | | | | švāh |

I, thou, he, she could arrive.

Plur.

مُور رَسِيدَلِي (etc.) شُوو mūž rasēdalai (etc.) švū

| | | | | |
|-------|-------|----------|---|--------|
| شوئیی | تاسی | tāse | „ | švaī |
| شول | فَغَه | m. hayah | „ | švaī |
| شولی | فَغَه | f. hayah | „ | šval-ē |

We, you, they could arrive.

تَر بَلَر دُورِی وَر پَسِی لِر لِر رَاتَلَل نِیژدی وَر تَلِی نَه شول

Up to Balar they came after him at some distance, near him they could not come. Tārīḫ-i murassaʔ (Gulsh. I, p. 49).

b) Transitive and causal verbs.

It is to be noticed, that in this tense (Imperfect and Aorist) only the third person Sing. and Plural can be employed, according to the following paradigm:

Sing.

| | | | | |
|---------|--------------------|----------------|------------------|----------|
| * می شه | لِیدَلای, لِیدَلئی | فَغَه m. hayah | līdalai, līdalāe | me šaḥ |
| | | | | |
| می شو | لِیدای, لِیدئی | فَغَه f. hayah | līdai, līdāe | me švāh. |

He, she could be seen by me etc.

Plur.

| | | | | | | |
|--------|--------|----------------|----------|---------|--------|---------|
| می شول | (etc.) | فَغَه لِیدَلئی | m. hayah | līdalai | (etc.) | me švaī |
| شولی | „ | فَغَه | f. hayah | „ | „ | švalē |

They could be seen by me etc.

*) Instead of می or مَا all the pronouns (by thee, him etc.) or any agent may of course be used.

يَه مِينَح د قَبْرُونَو كَسِي اَوْسِيْدَه اَوْ هِيْچَا هَغَه يَه زَنَحِيْر هَم دَه
شَه تَرَلِي

He remained within the tombs and by nobody he could be bound even with chains. Mark. 5, 3.

اَوْ يَه هَغَه حَيَاي كَسِي دَه هِيْچ مُعْجِزَه كَرِي نَه شَوَه *)

And in that place a miracle could not be done by him.
Mark 6, 5.

هَغَه هُنَر يِي چَه پَسْت كَرِي دَه وَر تَه وَاچَاوَه شَاكِر يِي دَفْع تَوَلِي
نَه شَوَه

That artifice, which he had concealed, he brought upon him, by (his) disciple it could not be warded off**). Gulistān (Gulsh. I, p. 180).

VI. The Passive Voice.

§. 170.

The Paštō is not possessed of a proper Passive voice as the Sindhī and partly the Panjābī, but it must resort to a composition in order to form a Passive. For this purpose the participle preterite and the participle perfect is employed, which are connected with the auxiliary شَوَل and (more rarely) with کِيْدَل, the participle agreeing with its subject in gender and number. The participle preterite (cf. §. 143) is only used in the simple tenses, i. e. in the Present, the Subjunctive Present, the Future, the Imperfect and Aorist, in the compound tenses only the participle perfect is used, which however may be equally used in the simple tenses also.

*) The difference between this and a regular passive construction is easily seen.

**) Literally: its repulsion (دَفْع s. f.) could not be made by the disciple.

The Passive is distinguished from the passive construction of active and causal verbs (in the past tenses) by the absence of an agent; as soon as the agent is added, the (proper) Passive can no longer be used*). It is understood, that a Passive can only be formed from active and causal verbs.

The Imperative.

The Imperative is formed with the participle perfect or preterite and the Imperative of شَوَّل, as the Imperative of كَيْدَل is not in use. The prefix وَ is put before the participle (as also in the Subjunctive present and in the Aorist) or it may be omitted. In the Imperative of causal derivatives the prefix وَ is not admitted, if the participle perfect (compound) be used, but also when the participle preterite is used, the prefix وَ is rarely added. See the paradigm of the Passive, II. Appendix, V.

وَنَبِيُ (** مَه شَه يَه دُوسَتِي دَ دُنْيَا خَلَف دَا بِي شَرْم بِي وَفَا يَه حَيَا خَلَف

Be not caught in the friendship of the world, of the people, these shameless, faithless, impudent people. H'amīd (Gulsh. II, p. 91, 1).

چِه سَوَدَمَن يَه أَشَنَائِي دَ أَشَنَا نَه شِي
وَكِرَه مَه شَه (** دَا بِي سَوَدَه سَوَدَا دُوجَ

*) The instrumentality may be expressed in the Passive by the preposition دَه (see §. 174, 6), which is also referred to animate beings, but it must not be lost sight of, that in this case the stress is laid on the instrument, by means of which any thing is done, not on the agent proper. The preposition لَه, when used with a passive verb in the Present, Subjunctive present and Future, denotes properly the agent, else it implies: from the part, from the side of; cf. §. 174, 17.

**) About the prefix وَ in connexion with مَه, see §. 171.

***) On the use of the Imperative, see §. 192.

When thou art not profited by the acquaintance of a friend, this useless, foolish bargain should not be made. H'amīd (Gulsh. II, p. 81, 1).

1) The Present.

This tense is formed by the participle perfect or preterite and the Present of the auxiliary شَوْل or کِیدَل, but with the participle perfect of causal derivatives only شَوْل is connected, as: پھول کِری شَم, I am collected.

چہ خوک رنرا کا مساجد پہ چراغونہ ور باخندل شی ہمیشہ کناہونہ
ن آویا زرہ کلونہ

If one illuminate mosques with lamps, to him are always forgiven the sins of seventy thousand years. Favāid uš-šarīāh (Gulsh. I, p. 71).

ھر سَری چہ پہ حصاب کپی تیو و پیر شی
ملا مت پر وایہ کپی لور پہ لور

Every man, who in the account is unscrupulous, on him blame is pronounced in every direction. Rah'mān (Gulsh. II, p. 17, 3).

زیرمہ ن قیامت کرہ بابو جان ن دنیا ساعت پہ ھر حال تیرواہ شی

Make provision for the resurrection, o Bābū Jān! the hour (time) of the world is passed in every state (a man may be in).

Bābū Jān, (Gulsh. I, p. 121).

2) The Subjunctive of the Present.

In this mood only the auxiliary شَوْل is employed, as there is no Subjunctive of کِیدَل (§. 164). The prefix و is put before the participle, but when the participle perfect of causal derivatives is used, the prefix و is prohibited.

دِه خَوَا تَر دَا قَم کَاهِي دَا هَسِي مُعَامَلَه شَوِي دِه چِه پَنَد حِي
وَ اَخِسْت شِي

Also before this now and then such an event took place, in order that advice should be taken from it. *Kalīlah ō Damanah* (Gulsh. I, p. 84).

3) The Future.

In this tense شَوَل and کِيدَل may be used with the participle perfect and preterite, but with the participle perfect of causal derivatives only شَوَل is connected. The prefix وَ may be optionally used or omitted (cf. 163, 3) in the Future. (About کِيدَل see §. 164).

چِه دَا لَار سَتَا دَ تَلَو دِه سَر وَ رَسِي کُل دَ مُرَاد بَه سَتَا دِه سَر
کَبِيَشَو شِي

When this way may arrive at the end of thy travelling, the flower of (thy) desire will be put on thy head. *Kalīlah ō Damanah* (Gulsh. I, p. 96).

لَو خَه بَه ثِي لَه اَنَسَاب دِه دِي مَحَل کَبِي وَ کَبَد شِي

Some little (Pl.) will be written in this place on their genealogy. *Tārīḫ-i murassaṣ* (Gulsh. I, p. 36).

هَر خَوَك چِه لَه دِي فَانِي ذَفَس وَ اَبَسَتَكِي کَا

نَه بَه شِي تَر کِي دِه زَنَخِير سَرَه هَوَا

Every one, who puts dependance on this transitory breath, (he shall know): not is the wind bound with a chain. *Rah'mān*. (Gulsh. II, p. 5, 2).

4) The Imperfect.

This tense is formed with the participle perfect or preterite and with the auxiliaries شَوَل or کِيدَل; with the participle perfect of causal derivatives only شَوَل is connected.

دَ لَيْلَى يَهْ عِشَقِ كَنْبِى قَسِى مُبْتَلَا شَه
چِه يَه رُبَه تِى نُوْم كَنْبِى دَ لَيْلَى شَه

In the love of Lailā he was so much captivated, that on his tongue the name of Lailā was written. Bahram V. 471.

5) The habitual Imperfect.

This tense is formed in the same way as the Imperfect, only the particle **بِه** bah being added, which usually precedes the participle, but may also follow it (or even the auxiliary).

مَلَامَتِ بَه يَه مَا خَه لَرَه وَايَه شَه نَه دَ تَا دَ دِلْبَرْدِى خَوَكِ خَبَرِ دِى

Why would a blame be pronounced on me, if any one would know thy heart-ravishing? Rah'mān (Gulsh. II, p. 27, 2).

6) The Conditional (Optative) of the Imperfect.

In this mood only **شَوَل** is used, as from **كَيْدَل** no Conditional is formed; e. g. **رَه شَرَنْتِ شَوَى** or: **رَه شَاَرَه شَوَى**, (if) I would be repulsed.

7) The Aorist.

In this tense the prefix **و** is put before the participle perfect or preterite. As from **كَيْدَل** **kēd-al** no Aorist is formed, only **شَوَل** can be used as auxiliary. The causal derivatives generally use in the Aorist the participle perfect, with which the prefix **و** cannot be connected, the verb being composite*), but the primitive causals may optionally employ the participle perfect or preterite, with the prefix **و**.

*) The Aorist may therefore outwardly coincide with the Imperfect.

أَحْدَادَ يَهْ إِهْتِمَامَ دَ مَوْرِجَه بَنْدَشِي لَه يَوِي مَوْرِجِي بَلِي وَتَه تَه يَه تَوْهَك
وِ وَبَشْت شَه وَ مَرِه

Ah'dād went at the inspection of the erection of batteries from one battery to another; he was hit by a musket (ball) and died.
Tārīẖ-i murassaṣ (Gulsh. I, p. 33).

هَغَه چِه يَه آغَزُو وَكِرَل شَوَه دَا دِي چِه كَلَام وَاورِي آو وَسَّوَس دَ دُنْيَا
آو قَرِيب دَ دَوْلَت بِي لَانْدِي كِرِي

Those who were sown amongst the thorns, are these, who hear the word and the temptation of the world and the deceit of wealth puts them down. Matth. 13, 22.

دَا خَوْقَصِي چِه بِيَان شَوِي يَه دَا كِتَاب كُنْبي هَم وَ كُنْبي شَوِي

These few stories, which were related, were also written in this book. Kalīlah ō Damanah (Gulsh. I, p. 91).

8) The habitual Aorist.

This tense is formed by adding to the Aorist the particle بَه, which may either be put before the prefix وَ (separated also by one or more words from it), or after the participle, preceding (and occasionally following) the auxiliary.

9) The Perfect.

In the Perfect and the following tenses and moods only the participle perfect is employed in connexion with the auxiliary شَوَل (شَوِي یم etc.). In the Perfect (and also in the Pluperfect) however شَوِي is often omitted, so that it outwardly coincides with the Perfect of trans. verbs (§. 155); this is the case, when the Perfect is to be represented as continuing in its action to the Present.

وَيْلِيَّ شَوَى دِي چِه سَر دَ حَيَوَانَاذَو مَرَزِي دِي آو كَمْتَرِين دَ جَانَوَرَانَو خَر

It has been said, that the head of the animals is the lion and that the lowest of the beasts is the ass. *Gulistān* (*Gulsh.* I, p. 174).

دَا خَيْرِي دَ عَمَلُونِ حَمَا فَه دَه چِه دَه كَبِي كَبِي عَمَلُونَه حَمَا فَه دِي

This is not the scrip of our actions, as our actions are not written on it. *Favāid ush-šarīāh* (*Gulsh.* I, p. 58).

10) The Subjunctive of the Perfect.

This mood is only used in the third person Sing. and Plur., as in the Active.

11) The Pluperfect.

This tense is formed by the participle perfect and the Pluperfect of شَوَى, i. e. شَوَى وَمُ etc.

خَكَه چِه دِهَرِ حَلَه دَه زَوَلَنَو آو دَه زَنَاجِيرِ تَرَلِي شَوَى وَه آو زَنَاجِيرِ بَه
بِي شَلَاوَه آو زَوَلَنِي بَه بِي مَاقِي كَرِي

For he had often been bound with fetters and with a chain, and the chain used be torn asunder by him and the fetters used to be broken by him. *Mark* 5, 4.

12) The Subjunctive of the Pluperfect.

This mood is formed by adding the prefix بَه to the Pluperfect, which either precedes the participle or follows the same, preceding immediately the auxiliary وَمُ, as: زَه بَه شَرَلِي شَوَى وَمُ or: زَه شَرَلِي: زَه بَه شَرَلِي شَوَى وَمُ, I would have been repulsed.

13) The Conditional (Optative) of the Pluperfect.

This mood is formed by the participle perfect and the Conditional of the Pluperfect of شَوَل, as: زَهْ شَرَكَلِي شَوِي وَيْ, (if) I had been repulsed, or: would that I had been repulsed!

14) The past Future.

This tense is formed by the participle perfect and the past future of شَوَل, i. e. بَهْ شَوِي يَم etc.; the prefix بَهْ generally precedes the participle but may also follow it, preceding immediately the auxiliary يَم, as: زَهْ بَهْ شَرَكَلِي شَوِي يَم or: زَهْ شَرَكَلِي شَوِي بَهْ يَم, I will (= may) have been repulsed.

دَا عَطَرَهْ زِيَات لَهْ دِرِي سَوَهْ دِينَارَو بَهْ خَرِخْ شَوِي وَيْ اَوْ غَرِيْمَانَو تَهْ
بَهْ وَر كِي شَوِي وَوْ

' This perfume will (may) have been sold for more than three hundred Dīnārs and they (the Dīnārs) would (then) have been given to the poor. Mark, 14, 5.

§. 171.

The position of the negative adverbs نَهْ and مَهْ with the verb.

As the position of these two negative adverbs is very important for the conjugation of the verb, we must attend to it more closely. With the Imperative only the prohibitive negative مَهْ is used, which must always precede the verb; the prefix وَ is in this case usually omitted, but مَهْ may also (though rarely) follow it. With the Imperative of the Passive مَهْ always precedes the

auxiliary *) and the prefix **و**, which always precedes the participle, may therefore be retained. Else **مَ** is only employed before the Subjunctive of the Present, and before the Optative (Conditional) of the Imperfect and Pluperfect, mostly in connexion with the interjection **كَاشِكِي**, would that!

نَارَوَا آواز مَ آوَرَه بِی هَوْدَه پَه خَلَه مَه وَایَه بَابُو جَان هَغَه قَدِیمِ اَشَنّا
و مَه بَاسَه نَه رَایَه

Do not hear an improper voice, do not talk with the mouth useless (things); o Bābū Jān, do not eject that old friend from (thy) thought! Bābū Jān (Gulsh. I, p. 122).

When the negative adverb **نَه** 'not' is connected with the Present, it always follows the personal pronoun or demonstrative, as: **زَه نَه کَرَم**, I do not; but when **نَه**—**نَه**, neither — nor, is used in coordinate sentences, it is put at the beginning of the sentence, as:

نَه بَه زَه دَ نَاخَلَفِ کُنّاہ مُعَافِ کَرَم
نَه بَه خُدّایِ دَ عَزّازِیلِ کُنّاہ مُعَافِ کَا

Neither shall I forgive the sin of the degenerate, nor will God forgive the sin of ʾAzāzīl (the devil).

When the verb is compounded with a separable prefix (§. 119), the negation **نَه** is placed between the prefix and the verbal root, as: **رَا نَه کَم**, I do not come; but this is not a strict rule, for it may be said: **کَنبِی نَه نَم**. In the Passive the negation **نَه** must always be put before the auxiliary (finite verb), as: **لِیْدَه نَه شِی**, he is not seen.

*) This is throughout the case with every compound verb, as: **غَلَطِیدَل** (from **غَلَطَ مَه شَه**), **مَات مَه کَرَه** (from **مَاتَوَل**).

In the Subjunctive of the Present the negation **نَه** (مَه) always follows the prefix **و**, as: **وَنَه وَائِي**, he may not speak. But if the verb be compounded with a prefix (or noun), **نَه** is placed between the prefix (or noun) and the verbal root, as in the Present (Indicative), because in these cases the prefix **و** is not admitted in the Subjunctive, as: **مَات نَه شِي**, he may not come, **رَا نَه شِي**, it may not be broken.

When **نَه** — **نَه** signifies neither — nor, it is put before the prefix **و** (or the compound verb), because not a single member of the sentence, but the whole sentence is negated. When in the III. pers. Sing. or Plural the prefix **د** be used (with or without the prefix **و**), the negation **نَه** always follows it (or both, **د** and **و**), as: **د نَه كَا**, he should not do, **دَا د وَنَه شِي**, this should not be (or be done).

چه نَه وَخُورِي نَه ثِي وَرَكِي مَه ثِي وَيِي
كَه يَه كَنَج بَانِد يَه خِير د مَار كَنِيِي

Who does not eat it nor give it, do not look at him, though he sit like a snake upon a treasure. H'amīd (Gulsh. II, p. 102, 3).

In the Future the negation **نَه** precedes likewise the verb and the prefixes **بَه** or **وَبَه** (**بَه وَ**) are placed before it. When the verb is compounded with a separable prefix (or noun), the negation **نَه** is placed between the prefix (or the long syllable cut off from the root, §. 133) or the noun and the verbal root, as in the Present, as: **بَه كَنِي**, I shall not take (from **آخِسْتَل**), **بَه وَ نَه خَلَم**, I shall not sit, **بَه مَات نَه كَرَم**, I shall not break.

هَغَه وَقَت چِه تَنَسْتَه د سَاه دُونَه شِي دُور مَاكُو بَه پَر وَ نَه چَوِي جُولَاه

At that time, when the web (of the loom) of the breath turns rotten, the weaver will not throw upon it his shuttle. Bābū Jān (Gulsh. I, p. 124).

In the Imperfect, the habitual Imperfect, the Aorist and the habitual Aorist the negation **نَه** is placed immediately before the verb or between the verbal root and the separable prefix or the particle **بِه** and the prefix **و**, as: **کَنبَسِي نَه نَاسَت**, he did not sit down, **وَرَا بُي نَه وِر**, he did not bring it; **وَتَبِي نَه کَر**, he did not do it; **بِه رَا نَه غَي**, he did not use to come.

In the tenses compounded with an auxiliary (Perfect etc.) the negation **نَه** is always immediately put before the auxiliary, may the participle precede or follow it, as: **رَاغَمِي نَه يَم**, I am not come or: **نَه يَم رَاغَمِي**. The same is to be remarked of the Passive, where the negation **نَه** must always precede the finite verb, as: **لَيَدَلِي**, I have not been seen, **بِه لَيَدَلِي شَوِي نَه وِي**, he will (may) not have been seen.

VII. Section.

Adverbs, Prepositions, Postpositions, Conjunctions, Interjections.

§. 172.

1) The Adverb.

The Paštō forms no proper adverb, but the adjective is at the same time used in an adverbial sense; it remains either in the Sing. masc., if not referred to a particular subject or object, or, if the subject or object be mentioned, it agrees with them in gender and number. When an adjective nearer definer another adjective in an adverbial sense, it must agree with it in gender, number and case.

هَمِيشَه لَكَه لَالَه وَيَنِي دَ زَرَه خورَم زَه خَوَاجَه مُحَمَّد خَرَكَنْد زَرَتِي دَه شَم

I always eat the blood of the heart, like the tulip; I Xavājah Muh'ammad cannot openly wail. Xavājah Muh'ammad (Gulsh. II, p. 115, 1).

پَه لَاس تِي پِيَرَتِي كَلَكَه وَ نِيَوَه پَه كَوْنَه كِيَنَاسَت آرام تِي وَ نِيَوَه

He seized the boat firmly with his hand, sat in a corner and was quiet. Gulistān (Gulsh. I, p. 162).

دَا پَه حُسَن دِهَرَه دِهَرَه بِنَاسِيَسْتَه دَه زَرَه مِي خَكَه خَلَه كَانِد بِي تَرَتِيَب

By her beauty she is very, very graceful; therefore she distracts my heart and confuses it. Ah'mad Shāh (Gulsh. II, p. 203, 2).

خَه يَلَه يَلَه وَ تِيَرِي سَر مَغَرَن وَلِي دَه غَوَاري لَه خُدَايَه آمَرَزَن

What talkest thou without restraint, o babbler! why doest thou not ask forgiveness from God? H'amīd (Gulsh. II, p. 97, 3).

The sense of an adverb is now and then expressed by the Feminine Sing. of the adjective with the preposition پَه, in, by, as: پَه دِهَه, secretly (in secret); in the same sense the Masculine Sing. of the adjective is also used, as: پَه خَيْر (سَتَا پَه خَيْر, like thou), quickly; a similar adverbial formation is سَرَه سَم or سَم سَرَه, equally, in the same manner.

خَو لَه نَس سَرَه وَ نَه دَرِي پَه كَلَكَه

پَه نَرَمِي بَه كَلَه خَلَاص شِي لَه اُوزَدَك

How long wilt thou not stand hardly*) with thy belly? with mildness wilt thou ever get away from the Uzbek? H'amīd (Gulsh. II, p. 95, 2).

پَه پِيَوَرَه مِي دَرَتَه وَ دَرَسَت عَمَل پَه دَا تَدِير كَر

I have told thee plainly: do the whole work after this scheme. Mīrzā Xān Ansārī (Gulsh. II, p. 123, 2).

*) The sense is: how long doest thou not stand on severe terms with thy belly?

Substantives also with postpositions or prepositions are used adverbially, as: *لَهْ خَرْمِي* (from *خَرْمَه*), altogether, throughout, *لَهْ خَايَه*, throughout, *لَهْ سَرَه* or *تَرَسَر* throughout, wholly; *بِهْ خَوَا*, before, especially in such compositions, as: *وَارِ بِهْ وَاَر*, continually, in succession, *شَا بِهْ شَا*, back on back; *تَخَامَخ* (Pers.), face to face. But also without prepositions or postpositions many substantives, especially those denoting place, time, manner, when accompanied by a demonstrative or adjective, are employed with an adverbial signification, as: *دَا شَان*, here (this side), *دَغَهْ خَوَا*, thus, is this manner, *هَغَهْ وَقَت*, then (at that time), *هَرَهْ وَرَخ*, daily (every day).

§. 173.

The Paštō possesses only a small number of proper adverbs, as: *بِيدُو* *bēdū*, exactly, *تَرَتِي* *taraī*, secretly, *تَل* *tal*, always, ever *زَر* *zar* (or *زِر* *zir*), quickly, *سَرَه* *sarah*, together, *گُنْد* *gunde*, perhaps, *لَاكَه* *lakah*, like, *نَاخَايَه* *nāṭāpah*, suddenly, unawares, *وَلِي* *valē*, why? *وَرُو* *vrō*, slowly, *هَدُو* *hadō*, at all, *فَسِي* *thus*, in this manner.

The adverbs may also take to themselves prepositions and postpositions, like other nouns, e. g. *بِهْ وَرُو*, slowly. This is especially the case, when the adverb is repeated with a preposition, as: *زَر تَر زَرَه*, quicker than quick = all at once; *تَل تَر تَلَه*, ever to ever = continually; some adverbs may even be put in the Plural, as: *تَل تَر تَلُو*, continually.

We let here follow a survey of the most common adverbs of place and time:

a) Adverbs of place.

بَانَدِ bānde, on, upon.

بَہَرِ bahar, outside.

بِیَارْتَهَ biārtah, back, backwards, again.

پُورِ pōre, up to, till, over.

پُورِ اُورِ pōre ōre, right through.

پُورْتَهَ pōrtah, above, on, upon.

چَآپِیرَهَ čāpērah, round about.

| | |
|-----------------|------------|
| چَرِ čare | } , where? |
| چَرْتَهَ čartah | |

بَلِ چَرْتَهَ bal čartah, somewhere else.

ہَرِ چَرْتَهَ har čartah, every where.

ہِیچَرْتَهَ hīčartah, no where.

| | |
|-----------------|---------|
| دَلِ dale, | } here. |
| دَلْتَهَ daltah | |

دَلْتَهَ — ہَلْتَهَ daltah — haltah, here and there.

دَنَنَهَ dananah, within.

سَکَتَهَ škatah, below.

لَآدِ lānde, below.

لَآدِ بَانَدِ lande bānde, topsy turvy.

لیر lire, far.

نژدی nižde, near.

ننه nanah, within.

| | | |
|-------|---------|--------|
| ورā | varā | } far. |
| ورآیه | varāyah | |

ورستو vrustō, behind, after.

| | | |
|--------|----------|----------------------------|
| وراند | vrande, | } before, ahead, in front. |
| دوراند | davrānde | |

هلتاه haltah, there.

| | | |
|-------|--------|----------|
| هور | hūre | } there. |
| هورته | hōrtah | |

هیسته hīstah, here.

b) Adverbs of time.

آخر āẖir, at last, finally. (Arab.)

اوس ōs, now.

تا ر اوس پور tār ōsa pōre, until now.

بارآیه būrāyah, last night.

باربار barbar, often, repeatedly.

بیا biā, again.

پارون parūn, yesterday.

پس pas, after.

تل tal

تر تله tar talah

تل تر تله tal tar talah

تل ته تله tal tah talah

} always; continually.

چر čare, at any time; ever.

چر چر čare čare, now and then.

هیچر hičare, never.

صبا sabā, to-morrow.

بل صبا baḷ sabā, after to-morrow.

کله kalah, when? ever, any time.

کله کله kalah kalah, now and then.

تر کله پور tar kalah pōre, till how long?

هر کله har kalah, at any time; ever.

هیچ کله hič kalah, never.

نن nan, to-day.

هاله hālah, then.

همیشه hamēšah always (Pers.).

§. 174.

2) Prepositions and Postpositions.

The Paštō has only a few proper prepositions and postpositions; the most important of them, which are employed in making up the cases, have already been mentioned in §. 65, so

that we may pass them here. But besides those the Paštō uses also a number of adverbs, which take the place of prepositions and postpositions and participate in their construction. Other adverbs again may take to themselves a preposition or postposition, according to their signification, as: *په ورستون کور*, behind the house, *په نږدې د کور*, near the house or: *کور ته نږدې*, far from the house, *دورانید تر هغو ورځو*, round the loins, *چاپیری تر ملا*, before those days.

Substantives (and partly also adjectives), which, in connexion with a preposition or postposition, are used adverbially, are generally constructed with the prefix of the Genitive, as: *په دود د*, *په څیر د*, 'after the manner of', 'like', though, when the sense requires it, other prefixes or postfixes may also be used, as: *په خوا تر ملامت*, before the blame.

We let here follow a survey of the most common prepositions and postpositions, most of which are originally adverbs.

1) *بی* bē, without (Pers. *بی*, Sansk. *वि*).

When a noun ends in a consonant, a (or ah) is added to it (cf. §. 65, 6) a) as: *بی شرم* be šarma, without shame. Other nouns in the Sing. or Plural are put in the Formative*).

خوبروئی بی دلبری په کار نه لکه ونه بی مېوه په ځانږو کور

Beauty without the beloved is of no use, like a tree not having fruits, (but) thick with leaves. Rah'mān (Gulsh. II, p. 16, 2).

*. When *بی* with a substantive forms a so-called Bahuvrīhi or possessive adjective (cf. §. 38, 4 d), it does not influence the termination of the noun, because it is no longer a preposition, e. g. *بی غم* be yama, without care, but *بی غم* be yam, adjective, not having care, free from care.

(بی — لَه be lah — nah, except, without (or only لَه — نه).

زَه رَحْمَانِ بِي لَه خِيَلَه يَارَ نَوْرُ خَه نَه غَوَارَم

كَه قَبُولَه شِي دَ خَدَايِ يَه دَر دُعَا حَمَا

I Rah'mān desire nothing else except my friend,
If my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

Instead of لَه — بی now and then also نَه — بی is met with (نَه the postfix of the Ablative), as:

بِي طُوطِي نَه قَفَسِ هِيَتَخِ نَه دِي بَاوَرِ كَرِه

رُوحِ يَه مِثْلِ دَ طُوطِي دِي تَن قَفَسِ

Without the parrot the cage is nothing, be sure of it,
The spirit is like the parrot, the body the cage.

Instead of لَه — بی the Xataks use frequently also د — بی (or د — بی), د or دَ being used and constructed in the same way as لَه, e. g.

بِي دَ يَارِ دَ رَنِيَا تَخَه كَمَانِ مَه كَرِه

چِه خُوشَحَالِ بَه يَه بَلِ مَخِ شِي شَكِيْبَا

Do not fancy, that Xušh'āl will be patient with another face,
except the bright face of the friend. Xušh'āl (Gulsh. II, 33, 1).

2) بَانْدِ bānde, on, upon (adv.).

By itself بَانْدِ is only used with the pronominal Formatives دَر, دَرِ, دَرَا, otherwise it usually takes to itself the preposition يَه (see يَه — بَانْدِ).

چِه آشنَا دَرِ بَانْدِ پِيَشِ شِي لَوِي هِمَتِ كَرِه

چِه دِ جَوَرِ دِي دَا يَنْتَخِه وَرَخِ مِرَاچِ

When a friend calls on thee, show great magnanimity, as thy constitution is vigorous these five days. Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

3) پَر par, on, upon (Pers. پَر, Sansk. उपरि)

As regards its signification and construction it quite agrees with پِه, but is not so much in use as this latter preposition.

تَه دَرِیَابِ بِي پَر مَوْجُونُو بَهیدَلئی
هیدچَا وَ نَه خُکَه دَوَه مُکَوَه لَه دَرِیَابِ

Thou art an ocean flowing upon waves, (but) nobody has drunk a mouthful from the ocean. Xavājah Muh'ammad (Gulsh. II, p. 105, 2).

4) پَس pas, پَسِی pase, after (adv.).

The form پَس by itself is only used in the phrase: فَعَه پَس or دَغَه پَس, after that (this), otherwise پَس takes to itself the Ablative prefix لَه, لَه — پَس or پَس — لَه, as: لَه فَعَه پَس or پَس لَه فَعَه, after that.

With the pronominal Formatives رَا, دَر, وَر always the form پَسِی pase is used, as: رَا پَسِی after me*). پَس may also take to itself the Genitive prefix دَ, as: دَ دِي پَسِی, after this. To be noticed is the expression پَسِی شَا behind (one's) back. پَسِی is frequently connected with the prefix پِه — پَسِی, see under پِه.

*) پَسِی may also be compounded with the pronominal suffix, so that پَسِی may signify: after him, her, them.

هَس لَه دوه درى ورخو ښکار ته روان شه

After two (or) three days he went out to hunt.

Tarīḫ-i murassaʿ (Gulsh. I, p. 48).

5) پورِ pōre, up to; on; over, beyond, across. (adv.).

پورِ by itself is only used with the pronominal Formatives ور, ډر, را. When را پورِ is used as an adverb (on this side), it is usually followed by the preposition په, په (literally: on this side on). With the Genitive prefix پورِ signifies: beyond, as: پورِ د لنډى, beyond (on the other side) of the Kābul river. په — پورِ, په is frequently connected with the preposition په, see under په.

د هوسى په ښکر برات د وصل وه شه

چه را پورِ په نډى د نربدا شوم

The assignment of meeting was put on the horn*) of an antelope, when I had gone on this side of the river Narbadā. Ašraf ḡān (Gulsh. II, p. 159).

بيا له پيغوره د دښمنانو اندېښنه وکړم چه را پورِ به خندا گا

Further I would dread the taunting of my enemies, that they will laugh at (on) me. Gulistān (Gulsh. I, p. 168).

6) په pah, in, on, upon; by, with, on account of (Pers. —

به, Pārsī pa).

This preposition has a variety of meanings; on its construction see §. 65, 7. The usual signification of په is: in, at, on, as:

*) I. e. ad calendas graecas.

دِبَهْتَرُو ۛه ځای مه کپیښه کِهْتَره د ریشمو ۛه نرخ مه پلوره وړئى

O inferior one, do not sit in the place of the better ones! do not sell wool at the rate of silk! H'amīd (Gulsh. II, p. 102, 2).

ۛه further signifies: by, with (denoting the thing or instrument, with or by which any thing is done), as:

جَنکِبَآلَى ۛه خپلو وینو بازی گاند

یا می فتح یا ۛه تورو به ورزه شم

The hero plays with his own blood; either I am victorious or I shall be cut to pieces by the swords. Gulistān (Gulsh. I, p. 155).

روند بهتر دى چه څه نه وینى ۛه سترگو

نه چه سترگى ۛه ږدى حرم گا وا

A blind one is better, who sees nothing with his eyes, not he who (= than he, who) opens his eyes on another harem. Rah'mān (Gulsh. II, p. 6).

چه ټی ولى زرغونى شی سته لویه

ۛه څو کس به وینکى شی را ته وا ۛه

When its roots grow strong, its trunk great, by how many men will it (the tree) be pulled out? tell me! Gulistān (Gulsh. I, p. 157).

ۛه may denote the direction, as: ۛه غره ختل, to ascend on a mountain, ۛه کور ننوتل, to enter a house, ۛه کلی راتلل, to come to a village.

With the verbs: to consider, to take for, to exchange for, ۛه must be variously translated by: as, for etc., as:

خوارى ۛه خواری گنول, to consider wretchedness as wretchedness; ۛه منت وړکول, to take for a rose; ۛه کل فیول, to give as a favour.

دَ حَمِيدَ دَ نِیْسَتِی وَیَارَ مَه کَرَه زَرْدَارَه

دَر بَه نَه کَرَم دَا شَرِی تِی بَه دَغَه شَال

O money-man, do not pride thyself on the nullity of H'amīd! I shall not give thee this blanket for that shawl. H'amīd (Gulsh. II, p. 97, 2).

In a similar way بَه must be translated in the following verse:

کَه سِرِی بَه أَصْل دَوِی قَرَقِ تِی دِیِر دِی

دَوِی دَوِی دَوِی دَوِی سَلَه دَوِی دَوِی زَر

Though men are by origin one, their difference is great: one goes for one, one for hundreds, one for thousands. ʿAbd-ul-qādir ḫān (Gulsh. II, p. 191, 2).

بَه must also be translated by: for, on account of, as:

بَه بَد بَدَان یَادِیِرِی

The wicked are remembered on account of the wicked (thing, they have done). (Gulsh. II, 53, 3).

بَه حَبَا شَجَاعَت وُ کَرَه شَابَاش

On account of their modesty and bravery applaud (them)! (Gulsh. II, p. 46, 3).

بَه signifies also: about, round, as: خَلَفَ بَه نَه هَوَل شَوَل, the people assembled round him (Gulsh. I, p. 161), or with (on), as: بَه أَشْنَا پِیْمَن شَوَل, to meet with a friend.

It is a poetical license, if بَه is now and then used absolutely (without a following noun), as:

چَه دَ مَخ خَال تِی بَه وَرَانِیِرِی

پَر مَخ دِ نَه شِی دَ اَوِشِیَو تَل بَارَان مَد

As the mole of his face is spoiled thereby, may not always on his face a rain of tears be collected! Ah'mad Shāh (Gulsh. II, p. 205, 1).

The verbs *دَوَهیدل*, to understand, *فَهَم کَرل*, to comprehend, are usually constructed with *بِه*, as: *بِه دَا نَه دَوَهیدری*, he does not understand this.

Very frequently *بِه* takes to itself another postposition or adverb, as: *بِه — بَانَد*, on, upon, among, used in the same sense as simple *بِه*, e. g. *بِه تَا بَانَد مَیْنِ مِم*, I am in love with thee (Gulsh. II, p. 5, 3), *چِه بِه کَلِی بَانَد رَاغَلَم*, when I came to the village; *بِه مَرغَوَ بَانَد تِی بَیاموند شَرَف*, he acquired eminence among the birds (Gulsh. I, p. 167).

بِه سَوَزَانَو لَنِمَو یَاس, on burning flames (Gulsh. II, p. 52, 2).

بِه — پَسِی after, to (including the direction to a place), as: *شَوَه بِه یَارِ پَسِی زَرَا حَمَا*, my wailing was made after my friend. *بِه کُوم لَوْرِی پَسِی حَم*, to which direction shall I go? (Gulsh. II, p. 51, 3); *بِه غَم پَسِی بَشَادِی دَه*, after grief comes joy (Gulsh. II, p. 208, 2).

بِه — دَوَر, on, upon, over, as: *دَا مِیوَه چِه بِه خَیَلِ بَنَاح*, this fruit, which was ripened upon its own bough; *بِه دَوَرِی پَنَخَه شَوَه*, he brought his own people over the Indus.

بِه — دَپَاس, on, upon, as: *خُوب کَرل بِه سَنَجَاب دَپَاس*, to sleep on ermine.

بِه — سَرَه, with, as: *بِه زَرَا سَرَه*, with wailing.

بِه — کَبِی in, on, upon, during, on account of, as: *وَبَه فَه کَرَم نَوَر نَظَر بِه جَام دَ جَم کَبِی*, in the world; *بِه جَهَان کَبِی*, I shall not cast another glance on the cup of Jamšīd (Gulsh. II,

p. 20, 1); *دِه پِنَاكِه وَرَجِي كُل تَارَه وَي*, during five days the rose is blooming (Gulsh. II, p. 53, 2); *دِه مَا بَانِد پِيغُور كَا سَتَا دِه عِشَق*, they abuse me on account of thy love (= my love to thee) (Gulsh. II, 54, 3).

7) *تَر* tar, from, out, up to, on, about, as: *تَر دَرِه هَرَجِه دِه زَرِه وَرَجِي تَر خُولِه*, to enter from (= by) the gate; *تَرِي وَبَاسِي*, whatever comes into his mind, he ejects from the mouth (Gulsh. I, 153).

تَر as Ablative prefix is frequently used not only in comparative sentences, to denote the distance of one object from another, but also, where only a relative comparison is alluded to (= against, in comparison to), as:

نَرْتِي تَر وَيِشْتِه دِه هَغِه مَلَا

That waist is more slender than a hair.

چِه تَر سَرَو وَيِ هِيَتِج دِي دِه هَغِه قَد وَ بَالَا پَرُو

Against which (lit. before, from which) cypress trees are nothing, by that stature and tallness I swear. *Xuṣṣh'āl* (Gulsh. II, p. 56, 1).

هَسِي يَار لَرَم بَنَایِسْت تَر دَا قِيَاس كَرِه

چِه دَ مُشَك بُوِي تَرِي هِيَتِج دِي تَر كَا كَد

I have such a friend, guess his beauty from this, that scent of musk is nothing in comparison with his side-lock. *Xuṣṣh'āl* (Gulsh. II, 49, 1).

تَر up to, till, as: *تَر اَوَس*, till now, *تَر نِيَمِي وَرَجِي*, till mid-day.

تَر on, about, at, as:

مَا تَه مَلَا هَه مَشَقَّتْ هَه مَاحْنَتْ بَنَه دَه

نَه حَرَامَه هَمِيَانِي دَ چَا تَر مَلَا

A waist, broken by toil and labour is good, not *) a stolen purse about one's waist. Rah'mān (Gulsh. II, p. 6).

پَلَار خُصُورَتَه وَ بَلَلَه تَر خَپَلِ خَنَكِ بِي كَشِينَوَه

The father called her to his presence, he seated her at his side. Yusuf and Zulaiḫā (Dorn, Chrest. p. 197).

A similar signification has تَر in the expressions: تَر غَارَه نِيُول, to seize by (on) the throat, تَر وَيِيْمَتُو نِيُول, to seize by the hairs.

تَر is also used in such expressions: to become a sacrifice for, to, (on) any one, to devote oneself to (on) any one etc. (just like the Sindhī **तर्**), as:

خَار شَه دَ هَوَا دَ حِرْصِ خِيَالِ تَر قِنَاعَتِ

چَرْتَه مُلْكِ دَ مِصرِ چَرْتَه دِه غُلَامَانِ

The thought of lust and covetousness be sacrificed to contentment! where is the kingdom of Egypt, where the village of the slaves? Rah'mān (Gulsh. II, 24, 1).

دَا هَمَه وَارَه تَر سِپِينِ هَرُونِي جَارِ دِي

All these together are a sacrifice to the white mantle. Xušh'āl (Gulsh. II, p. 64, 3).

Similar expressions are: تَر سَرِ جَارِيْدَل, to become a sacrifice with the head, i. e. to sacrifice one's head; تَر شَا كَرَل, to throw on the back, i. e. to throw behind; تَر پِشُو پَرِيَوَتَل, to fall on (at) the feet.

تَر is very frequently connected with other postpositions and adverbs, as: تَر — پُورِي tar — pōre, up to, until, against (in comparions), before, as:

*) The words: — 'is good, not', imply a comparison: better than.

تَر خَنَدَا دُورِی دِ هِیْشِجِ دِی لَال وَ دُرِ سَتَا دِهَ خَنَدَا دُو

Against (in comparison with) thy laughing are nothing the ruby and the pearl; by thy laughing I swear.

Xuśh'āl (Gulsh. II, p. 53, 2).

هَغَه بَنَه آس تِی حَلَال کَر چِه زِه نَه شَم تَر مِیلمِه دُورِی بی دِت

He slaughtered that beautiful horse „that I may not become without honour before the guest“. Bābū Jān (Gulsh. I, p. 131).

چاپیر — تَر tar-čāpēr, round about.

تَر — دَلَانِدِ or تَر — لَانِدِ, below, beneath, as:

چِه دَ مَرِکِی مَخِ تِی لَانِدِ وَه تَر حُکَم

رَاشَه وَکُورَه هَغَه تَر مَرِکِی لَانِدِ

Under whose order the surface of the earth was, come, behold, they are under the earth. Rah'mān (Gulsh. II, 38, 3).

دِرِیگُوی تَر خِیلَو پِشَو لَانِدِ بِنَاخُونَه

He cuts off the branches beneath his own feet.

H'amīd (Gulsh. II, p. 94, 3).

تَر — وِرَآنِدِ tar — vrānde, before, beyond, as:

تَر اُولَس وَرَآنِدِ دِسی وَرَغِی

He came behind them, before the Ulus (clan).

Tārīẖ-i murassaz (Gulsh. I, p. 5).

چِه تَر خِیْلَه حَدَه پِشَه غَزَوِی وَرَآنِدِ

Who puts his foot beyond his own boundary.

H'amīd (Gulsh. II, p. 95, 1).

8) خَنَخَه ẓaxah, near to, with, from (postposition governing the Formative).

وَطَنِ تِی بِآیِی دِت خَنَخَه وَرَکَر

Pānīpat (Gulsh. I, p. 35); بَه تَا خَنَخَه وِی, it will be with thee;

شیرین خان در خاکه درومی, sweet life departs from him
(Gulsh. II, 24, 2).

خاکه is also connected with the Genitive prefix د, as:

چه د ما نه رزق زیات د ما خاکه وی
امانت عند بی بدل تره ساتم

What may be with me more than my daily bread, I keep like a deposit for another. *Xuṣṣ'āl* (Gulsh. II, p. 49, 3).

خاکه may also be connected with the Ablative prefix نه and may then signify 'with or from', according to the context.

د مسند لیاقت نه لرم کمین یم
نه کمینو خاکه ناست نه زمین یم

I am not worthy to sit on the cushion, I am low; with the low ones I sit on the ground. *Gulistān* (Gulsh. I, 172).

نه ضعیف رعیت باند رحمت کو
چه نه غلیم قوی خاکه رحمت و نه وینی

Be merciful to the weak subjects, that thou mayst not see affliction from a powerful enemy. *Gulistān* (Gulsh. I, p. 163).

9) حین dine, from.

حین is only used with the pronominal Formatives در, را, و, or with the pronominal suffix بی, which coalesces with it. Its usual signification is 'from', 'out', as:

ستا په تللو می ارواح درومی له تن
یو زمان را حنی مه که د یار خیال

By thy going my spirit goes from my body; do not go one moment from me, o thought of my friend!

Abd-ul-qādir (Gulsh. II, p. 195, 2).

حَنِ is also used, like تَر, with such like expressions, as: to sacrifice oneself to or for any, to devote oneself to or for, as:

سَرَوَ مَالِ بَه هَمَكِي حَنِ قُرْبَانِ كَرَم
زَه خَوَاجَه مُحَمَّد مَرِيد دَ بَنَایَسْتَه وَوُ

Head and property, all I shall sacrifice for him, I, Xavājah Muh'ammad, disciple of the beautiful ones.

Xavājah Muh'ammad (Gulsh. II, p. 117, 1).

10) دَپَارَه dapārah, on account of, for the sake of.

دَپَارَه is always constructed with the Genitive prefix دَ, as:

زَر رَا حَه طَبِیبَ کَه نَه مَرَم دَ خُدَایِ دَپَارَه

Come quick, o physician, for God's sake, otherwise I die.

Xuśh'āl (Gulsh. II, p. 40, 2).

11) دَپَاسَه dapāsah, on, upon, above.

دَپَاسَه is usually connected with پَه or دَ, — دَپَاسَه — پَه or دَپَاسَه — دَ; also with تَر, دَپَاسَه تَر.

کَه بی یَارَه پَه بَسْتَر دَپَاسَه پَرَوَتِ بَم

نَار وُ خَار وُ دَا بَسْتَر دَرِی وَارَه تَوَدِی

If I lie on the bed without my friend,
fire and thorn and this bed, all three are one.

Rah'mān (Gulsh. II, 27, 3).

12) دَنَنَه dananah, within (adv.)

دَنَنَه always requires the prefix دَ, as:

پَه هَوَس کَبِی شَوَه غَمَّاجَنَه غَم تَبِی وَه دَ زَرَه دَنَنَه

By desire she became afflicted, (but) her affliction was within her heart. Xusuf and Zulaiḫā (Dorn, Chrest. p. 179).

13) سَرَه sarah, with, together (adv.).

سَرَه by itself is seldom used, except with the pronominal Formatives رَا, دَر and وَر, as:

دَ دُنْيَا دَوَلَت چِه مَخ گَا وَ سَرِي تَه
خَلَقِي وَر سَرَه گَانِد يَارِي دِهِي

When the wealth of the world turns its face to a man, the people make many friendships with him.

Gulistān (Gulsh. I, p. 171).

سَرَه is usually connected with other prepositions, as:

سَرَه — پَه pah — sarah, with, by.

سَرَه — دَ or سَرَه لَه with.

دَ شَمَشَتِي دَ يَوَه لَرَم سَرَه دُوسَتِي وَه يَو دَ بَلَه تِي سَرَه دَم دَ
يَكَا نَكْتِي وَاه

A tortoise had a friendship with a scorpion, both breathed together the breath of unanimity.

Kalīlah ō Damanah (Dorn, Chrest. p. 13).

لَه آوَبَاشُو سَرَه تِي مُوَافَقَت وَ كَر پَه وَ قَت دَ فَرَصَت تِي وَ زِير سَرَه لَه دَوُو
زَهْمَنُو وَوَزِي

He entered into friendship with debauchees and at a given opportunity he killed the Vazīr with his two sons.

Gulistān (Gulsh. I, p. 158).

14) غُنْد (غُونِد) gunde, like, as (Adv.).

غُنْد either requires the Formative of a noun or the Genitive prefix دَ, as:

دَا فَلَكْ كَلَال دَنی سَارَوَل اَو مَانَتَوَل گَا
 دِیِرَتَنی مَا وَ تَا غُنَدِ پَیْدَا کَرَل هَم فَنَا

This destiny is a potter, it practises forming and breaking;
 many, like me and thee, it has made and destroyed.

Rah'mān (Gulsh. II, p. 5, 2).

زَه دَ تَرَوِیَزَه غُنَدِ اِیْمَانِ بَنِیْم وَ دَه تَه
 دِی دَ پِیِرِ رَوِشَانِ غُنَدِ دَ کُهر گَا تَلَقِیْن

Like Darvēzah I show to it (the belly) the faith, this one,
 like Pīr-i Raušān, teaches infidelity. Xušh'al (Gulsh. II, p. 52, 3).

15) دَ کرَه karah, with (in the house of), along with.

دَ کرَه either requires the Formative or the Genitive prefix دَ, as:

هَغَه وَقَت بُزُرگان دَ کَهَنَه وَ اَو سِیْنِ پِیْرِ دَ قَوْم بُزُرگ کَاهِن کرَه چَه
 کِیَافَا مُوْمِیْدَه هَوَل شَو

At that time the chiefs of the priests and the elders of the
 people assembled in the house of the High-priest, who was called
 Kayāfā. Matth. 26, 3.

پَه مُهَمَّندَو کَبِی دَ مَلِکْ سُلْطَانِ اَحْمَد کرَه تَنی مَسْکَن وَ نِیَو

He took up his abode among the Mohmands, with (in the
 house of) Malik Sultān Ah'mad. Tārīḫ-i murassaṣ (Gulsh. I, p. 13).

16) دَ لَانَدِ lānde, below, beneath (adv.), or دَا لَانَدِ da lānde.

لَانَدِ, which by itself is not much in use, requires the Form-
 ative, as: رَا لَانَدِ, below me.

چَه اَخِر دَ حَایِ دَنی تَوَرَو خَاوَرَو لَانَدِ
 دَ دُنِیَا پَه چَارِ مَه کرَه اِبْتِهَاجِ

As at last thy place will be under the black earth, do not show alacrity in the business of the world!

Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

تر — لاند, تر is frequently connected with the preposition لاند, see under تر.

17) له, lah, from, out.

This preposition, which is chiefly used to make up the Ablative-case, has a variety of significations.

Its most common signification is 'from', 'out', as: له کور, from the house, له درېچی لیدل, to look out of the window.

که ته ومړی ته به له کنافونو خلاص شی

If thou diest, thou wilt become free from sins.

Gulistān (Gulsh. I, p. 164).

Similar are the expressions: له حق ولو چپ شول (Gulsh. I, 171), to be silent from telling the truth = to abstain from telling the truth; امید له ژوندین پرېکول, to cut off hope from life = to give up the hope of life; وېرېدل له, to be afraid of; په ګانې په ویره دی له, he is afraid of a stone; پټول له, to hide from.

له signifies 'of' 'about', in such like expressions as:

که څه وایم له هجران وایم څه له د درد بی درمان وایم څه

If I say any thing, what shall I say of separation? what shall I say about that incurable pain?

Rah'mān (Gulsh. II, p. 19, 4).

له یوه مردم آزاره حکایت شوی دی

A story has been told of one oppressor.

Gulistān (Gulsh. I, p. 175).

له denotes also the ground or reason of an action (on account of, out of), as:

پیشو هم د خان له وپیری په پیرانک زغلی

Also the cat, out of fear for her life, dashes upon the tiger.
Gulistān (Gulsh. I, 162).

بیا له ناخارتنی ستم گر لره ور درومم

Out of helplessness I run again to the oppressor.
Xušh'al (Gulsh. II, p. 51).

له when used with a neuter or passive verb, signifies:
from the part of, from the side of, from, by, as:

لکه نه شی له لیوانو شبنانی هسی نه شی له ظالم سلطانی

As from the part of wolves sheep-pasturing cannot be made,
so from the side of a tyrant government cannot be administered *).
Gulistān (Gulsh. I, 161).

لکه ریاکاران کوی چه له خلقونه ستایلې شی

As the hypocrites do, in order that they may be praised
by men. Matth. 6, 2.

له**) is also used in the sense of 'with' (without following
سره), as:

په ظاهر له خلقه ناسته په باطن له یاره فماسته

Publicly she sat together with the people, (but) inwardly she
was reclining with her friend.

Yusuf and Zulaiḡā (Dorn, Chrest. p. 179).

From this signification of له are to be explained such
expressions, as: له ډک full of (literally: with), موافق له, conformable
to or with, etc. (cf. §, 184, 5).

*) The Hindī and Hindūstānī constructs هوتا in the same
way as the Paštō شول, e. g. هم سی نهین هوتا, I cannot do it,
literally: from my part it is not done.

**) د, which is often used instead of له, may be used also in
the sense of 'with', without following سره, but only in poëtry.

§. 175.

III. Conjunctions.

The conjunctions are either coordinating or subordinating; amongst them there are few proper conjunctions, the rest are adverbs supplying the place of conjunctions.

A. Coordinating conjunctions.

These are of four kinds:

1) Copulative.

| | |
|----------|--------|
| اَوْ au, | } and. |
| وَ va | |
| وَ̂ o | |

There is this difference between اَوْ, وَ, and وَ̂, that اَوْ and وَ connect words and sentences, وَ̂ only single nouns.

هم ham, also.

هم — هم ham — ham, as well — as.

| | |
|---------------------------|--------------------------|
| کَلَه — کَلَه kalah-kalah | } sometimes — sometimes. |
| گاهِ — گاهِ gāhe — gāhe | |

نه — نه nah — nah, neither — nor.

دَ دُنْیَا لَه سُود وَ زَبَانِ خَبَر نَه وَ
پَه دِیْدَن سَرَه دِ مَسْت کَرَم بی شَرَاب

I was not aware of the profit and loss of the world; by looking on I was made drunk by thee without wine.

Xavājah Muh'ammad (Gulsh. II, p. 105, 2).

2) Disjunctive.

$\left. \begin{array}{l} \text{كَ kah} \\ \text{يَا yā} \end{array} \right\} \text{or.}$

كَ — كَ kah — kah, whether — or; either — or; the first
كَ is frequently dropped.

يَا — يَا yā — yā, whether — or; either — or.

هَمَكِي يَبْغَنَبْرَان كَه اُولِيَا وَو

دَوِي يَه مَزَكَه شَوْل ذِهَان دَ مَرَك لَه لَاس

All, whether they were prophets or saints, were hidden in the earth from the hand of death. *Xuṣṣ'āl* (*Gulsh.* II, p. 45, 2).

3) Adversative.

$\left. \begin{array}{l} \text{وَلِي valē} \\ \text{بَلَكَه balkeh} \\ \text{لَيْكِن lēkin} \\ \text{أَمَّا ammā} \end{array} \right\} \text{but.}$

مَگر magar, but (when preceded by a negation), perhaps (interrogatively); except (that).

بَاد تُنَد وَرَو بُوَيِيو تَه زِهَان تَه رَسَوِي

مَگر لَوِي وَنِي كَه بِيخ لَوَرَوِي

A sharp wind causes no damage to small shrubs, but it breaks away great trees with the root. *Kalīlah ō Damanah* (*Gulsh.* I, p. 107).

4) Conclusive.

تَرَو trō, therefore.

$\left. \begin{array}{l} \text{تَكَه tkah} \\ \text{سَكَه skah} \\ \text{وَسَكَه vaskah} \end{array} \right\} \text{therefore; then.}$

چه قرار آرام ٿی وَاَرَهَ لَهَ مَا دَوُر

خَنَکَهَ مِی دَر مَخِ اَوَنِی بَهَبِرِی لَارِ لَارِ

As he has taken from me all quiet and rest, therefore flow on my face tears in many paths.

Xavājah Muh'ammad (Gulsh. II, p. 109, 2).

§. 176.

B. Subordinating conjunctions.

These are:

1) Temporal.

چه čeh, when, as.

خَوُ ɬō, as long as.

خَوُ پَوَرَهَ چه ɬō pōre čeh, until.

لَهَ هِرَاقِ چه تَرِیَاقِ وَر تَهَ رَا دَرُومِی

مَار چِیچَلِی بَه دَ مَرُکِ دِیَالَهَ وَ شُومِی

When the taryāq from Īrāq comes to him, the snake-bitten will drink the cup of death. Gulistān (Gulsh. I, p. 170).

خَوُ نِیَّتِ دَ بِنَهَ عَمَلِ سَرَهَ جَوُر تَهَ شِی

عِبَادَتِ طَاعَتِ ٿی وَاَرَهَ دِی خِلَافِ

As long as the will does not fall together with good actions, all his worship and obedience is falsehood.

Xuṣṣ'āl (Gulsh. II, p. 47, 3).

هَسَ لَهَ دِی بَه مِی نَهَ وِیَنِی خَوُ دَوُرِی چه وَ وَاَتِی مُبَارَکِ دِی رَاتِلُونِکِی

یَهَ نُوْمِ دَ خَدَاوَنَدِ

After this ye will not see me, until ye say: blessed is he that is coming in the name of the Lord! Matth. 23, 39.

2) Comparative.

لَکَہ چَہ lakah, lakah čeh, like, like as (corresponding to قَسی, so).

گَنرَہ ganrah, as if (properly Imper.).

جَدائی دَ مَا پَہ زَرَہ کَا قَسی چَار
لَکَہ بَارِی پَہ تَارُو یَا پَہ دُرَاج کَا

Separation treats my heart so, as the falcon treats the black partridge or wood-cock. *Xuṣṣh'āl* (Gulsh. II, p. 34, 2).

خَہ کَرَم لَاس وَ نَسْت مِی نِشْتَه قَلَنَدَرِم
گَنرَہ مَا بَہ دُنیا وَ بَارَہ کُل

What shall I do? I have no hands, I am a Qalandar, as if I had lost the whole world at play. *Xuṣṣh'āl* (Gulsh. II, p. 49, 1).

3) Conditional.

کَہ kah, if.

مَکَر magar, if not, except.

کَہ دَ سِکَلِیو دَ دِیْدَن مِیْنَه کُنَاہ دَہ
سَکَہ خُوشحَال خَتَک دَرَسْت عُمَر جِنَاہِت کَا

If love of meeting with the fair ones is sin, then *Xuṣṣh'āl*, the *Xataḳ*, commits sin all his life-long.

Xuṣṣh'āl (Gulsh. II, p. 35, 2).

زَہ خَوَاجَہ مُحَمَّد تَمَام پَہ کُنَاہ دُوب دَم
مَکَر وَ مِی کَاوِی خُدَای لَہ دِی دَرِیَاب

I *Xavājah Muh'ammad* am quite drowned in sin, if God do not draw me out from this ocean.

Xavājah Muh'ammad (Gulsh. II, p. 106, 1).

4) Concessive.

که kah, although.

| | |
|----------------------|-----------------------|
| که هَرخَوُ kah harṭō | } as much as; though. |
| هَرخَوُ harṭō | |

اگرچه agarčeh, (اگرکه agarkeh) though (Pers.).

نَ خَتَّکُو سِیِّی بَهِتَرُ تَرِ یُوسُفِ زِدُو

که خَتَّکِ دِی هَم دِه خَوِی تَرِ سِیِّی بی کار

The dogs of the Xataks are better than the Yusufzīs, though the Xataks also are in temper more lazy than dogs.

Xuṣṣh'al (Gulsh. II, 71).

که هَرخَوُ بَه خَنَدِیدَلَه هَم لَه شَرَمَ مُوسِیدَلَه

بِه خَنَدَا کَنِی عَاجَبْ وِیَرِ شِی که دَانَا سَمِی دِرِ حِیَرِ شِی

Though she used to laugh and also to smile out of modesty, In her laughter a wonderful grief is expressed, if a wise man looks upon her. Yusuf and Zulaixā (Dorn, Chrest. p. 217).

5) Final and Consecutive.

چه čeh*), that, so that, in order that.

که نه čeh nah, so that not, lest.

وَرِ شَه مَالِکَه دِه بَهَا رَاوَرَه چه بَدَرَسِمِی وَ نَه شِی

Go, bring salt for money, lest it become a bad custom.

Gulistān (Gulsh. I, p. 174).

*) Instead of چه the Persian که (which is etymologically identical with چه) is also sometimes used, especially in poëtry.

6) Causal.

چه čeh, (because), as (Lat. quum, quoniam).

تَر اوس کوری دے سترکو تورو چه ملک ئی وئیو شاهانو دورو

Until now he looks with his black eyes, because (as) his kingdom was taken by other kings. Gulistān (Gulsh. I, p. 154).

IV. Interjections.

§. 177.

Besides the proper interjections the Paštō uses also some adverbs and substantives as interjections. The most common of them are:

آخ āχ āχ } well! well done!
آخبس āχš }

آری ārē, yes.

آفرین āfarīn, well done! bravo!

آلیاٹ alyiāṭ, alas!

او ā } oh! hollo!
ای ai }
آیا ayā }

توبه tōbah, for shame! fy! توبه له , fy upon!

جیگی jigī jigī, o dear!

چخ čix } begone! away!
چاخه čixah }
چاخی čixē }

خَوُ χō, certainly.

خَيْرَ χair, well (but always with a certain restriction and therefore often in the sense of a polite negation).

دَرِيغَ darēya (or drēya), alas! lack-a-day!

سَخَ saχ, blessed! happy! (سَخَ دَ happiness of).

شَابَاسَ šābās, well done! bravo!

زَوُ žō, (oath) by, as: خُدَايِ زَوُ, by God; تَا زَوُ, by thee (I swear by thee), or: زَه تَا زَوُ, I swear by thee.

کَشْکِ kāške (or کَشْکِ), would to God that!

نَه nah, no.

وَاهِ vāh vāh, very well! excellent!

وَايِ vāe, alas!

| | |
|-------------------|--------------|
| هَای hāe | } alas! woe! |
| هَای هُوی hāe hūe | |

هُو hō, yes.

هَه hah, indeed, really!

هَی هَی hai hai, alas! dear!

زَه خَوَاجَه مُحَمَّد مَرَم غِلَاجِ مِی کَانَدِئِی

جِکِی جِکِی طَبِیبَانِ اَلْغِیَاثِ

I Xavājah Muh'ammad die, give me a medicine, o ye dear physicians! alas! Xavājah Muh'ammad (Gulsh. II, p. 107, 2).

سَخَ دَ عَارِفَانِ چِه دَ بَارِ دِه بَادِ مَشْغُولِ دِی

Happy are the knowing ones (= Sūfīs), who are occupied with the remembrance of their friend. Idem. (Gulsh. II, p. 118, 2).

چِه تَر حَآن ډِه تَا مَیْن ښَم زِه خُوشَاکَال خَتَک ډَو

That I love thee more than myself, I Xušh'āl, the Xatak, swear it.

The Syntax.

We divide the Syntax into two parts, the analytical and synthetical. The analytical part describes the use and construction of the several members of a sentence, the synthetical their conjunction to a sentence or sentences.

I. The Analytical part.

I. The noun.

§. 178.

1) On the noun generally.

The Paštō is possessed neither of a definite nor indefinite article and the noun may therefore be, according to its position in the sentence, definite or indefinite; only proper names or such specific nouns, as sun, moon etc. are definite by themselves. If a generic noun is to be rendered indefinite, the numeral adjective ډَو 'one' is put before it, as: ډَو سَرَى, a man (who is not nearer described or mentioned before).

ډَو بَادشَاه ډِه كِنېتې كېښې نَاسْت ډِه ډَو مَرَتې عَاجِمې ښَم وَر سَرَه ډِه
خِدْمَت حَاضِر ډِه

One king sat in a boat, a Persian slave also was present with him in his service.

§. 179.

2) On the use of the gender.

The Paštō uses only two genders, the masculine and feminine. With reference to the use of these genders it is to be noticed:

1) Substantives, which denote inanimate objects, often use both genders; in this case the masculine implies the idea of greatness, the feminine that of smallness of the object, as: داند dand m., a (large) pond, دانداه dandāh, f., a (somewhat smaller) pond.

2) With reference to the lower species of animals the feminine is often used to express the generic idea, as: پيشو s. f., cat (generally), کوتره kutarāh, s. f., pigeon, بيزو bīzō, s. f., monkey.

3) The masculine of adjectives and participles is often used in the sense of a neuter (or impersonally).

دَا خَوَانِي نَه چِه جَخه آروي يَا ثِي وَيَنِي
نَه لِيَدَه نَه آروِيَدَه شِي پِه پيري كَبِي

It is youth, where thou hearest and seeest something, it is not heard nor seen (= one cannot hear etc.) in old age.

Rah'mān (Gulsh. II, p. 20, 2).

The adjective in the masculine (= neuter) may therefore, like a substantive, subordinate another noun, as:

آمَدُ شَدُ ثِي تَر صَبَا هَم كَرَنَدِي دِي
فَاجِرِيَه مِي كَرِه دَ دَوَر كَرَم وَ سَرَد

Their coming and going is swifter than the morning breeze; I have experienced the warm and cold of the time. Ašraf xān (Gulsh. II, p. 155, 2).

Also the Plural of masc. adjectives is now and then used in the sense of a neuter, especially when a plurality is implied, as:

مُهَيَّا وَرَقَه هَر څه وو چه د ده وو د بل نه وو

All was prepared for him, what he had, another had not.
Yusuf and Zulaikā (Dorn, p. 174).

تر صورت ټپي د سیرت خوږي افضل ده

تر ظاهر ټپي د باطن خواږه بسیار دی

The beauty of her conduct is more excellent than that of her body, the sweet (things) of (her) heart are more than those of (her) appearance (= body). *Xuṣṣh'āl* (Gulsh. II, p. 84, 3).

4) Also the feminine of adjectives and participles, as well in the Singular as in the Plural, is used in the sense of a neuter, in which case چار (or Plur. چار), thing, affair is to be supplied.

و ټپي ويل ډه ما لازمه ده چه له تڼا نه پيټسما مومم او ته ما له راځي

He said, it is necessary for me, that I obtain baptism from thee, and thou comest to me. Matth. 3, 14.

نادانان ټپي غمه خوب ډه فراغت کا

ډه هوښیارو باند راشي صل دشوار

The ignorant sleep without grief in rest, on the intelligent come hundred difficult (affairs). *Xuṣṣh'āl* (Gulsh. II, p. 43, 1).

د خان سره ټپي هم کړ د بهرام سره ټپي هم کړ*)

He had connexion with the *Xān* and also with *Bahrām*.
Tārīḫ-i murassas (Gulsh. I, p. 50).

§. 180.

3) On the use of number.

1) Nouns, which are borrowed from the Arabic and which are in the so-called broken Plural, may in Paṣṭō be constructed

*) Supply: چار, he had dealings with. —

as Singulars or Plurals. The broken Plural **مَلَائِك**, angels, (Sing. **مَلَكَة**) retains the fem. gender, though the fem. termination be dropped.

خَو کَال خَشِی وَه فَرَاغَت وَه کَابِل تَبِیر کَرِه دَوْلَتَمَنَد شَوْل مَال تَبِی دِهَر
شَه اَوْلَاد تَبِی دِهَر شَه

The *Xašīs* passed some years in rest in Kābul, they grew wealthy, their property increased much and their children became numerous. *Tārīḫ-i murassaṣ* (Gulsh. I, p. 6).

When the broken Plurals are put in the Formative, they usually take the Plural Formative affix **و**, as:

بَیْتُ اَلْمَال لُقْمَه دَ مَسَاكِينُو دَه نَه طَعْمَه دَ اَخْوَانُو شَیَاطِينُو

The treasury is the morsel of the poor and not the food of the devil's brothers. *Gulistān* (Gulsh. I, p. 166).

2) The Plural **جَانَان** has, as in Persian, a Singular signification, friend, from which even a feminine **جَانَانَه**, female friend, sweetheart, is again derived, as if it were a Singular.

3) A number of nouns imply a plurality and are therefore constructed as Plurals, without taking a Plural termination in the Nominative, but in the Formative they always take the Formative affix **و**, as: **دَ زَهْرُو** poison, **زَهْرُو**. Some proper names of nations, tribes etc. are also treated as Singulars and Plurals, as: **خَتَک** *Xatak*, a *Xatak* and *Xataks*, **مُغَل**, a *Muyal* and *Muyals*, etc.

§. 181.

4) On the use of the cases.

a) The Nominative.

1) The Nominative is used, instead of the Genitive, as apposition, if a part of a whole is to be designated, as: **دَو خَاشَکِي** **اَوْبَه**, a drop (of) water. Similarly to nouns, which denote a

number, measure, weight, kind, species etc., the nearer definition is coordinated in the same case as apposition; e. g.

چِه دَوَه گاسَه اَوَبَه چِمَاجِه شَوَنبَلِي وَي

دَ فَعِير كَوَه فَلَه اَكْرَه شِي سِيپِنَه

When there is a cup of water and a spoonful of buttermilk, it becomes in the house of the poor a white pap. *Gulistān* (Gulsh. I, p. 183).

بِتَوَل دَ حَآن ضَرُور دِي كَرِي بَوَنَه

كَه دَوَه دِر كَنَزَه شَرَتِي وَي يَا كِرَبَاس

Thou must needs cover thyself, though it be (only) two or three yards of a blanket or of linen. *Xavājah Muh'ammad* (Gulsh. II, p. 111, 2).

دِه شَكَنَاجِه كَبِي نِي رَا بِنَكَه دِه اَنَوَاعَوِ عِدَا بُونَوِ نِي مَر كَر

He stretched him on the rack and killed him by different kinds of tortures. *Gulistān* (Gulsh. I, p. 174).

2) The Nominative (or absolute case) is also used to express duration of time (how long?) as well as the point of time (when?). In a similar sense *حَآي* place, with a demonstrative pronoun is used (without a preposition), as: *دِي حَآي*, in this place, here (Persian likewise *اینها*); so also: *دَوَاَرَه لَوَرِيَه*, on both sides.

سِيَوِ اَوَه پِيرَتِي قَسِي بَادشَاهِي وَه

چِه دِه دَوِي دَوَرِي دَرَسَت خَلَق وَه حِيرَان

Six (or) seven generations endured their kingly rule, that all the people were amazed at them. *Xuśh'al* (Gulsh. II, p. 51, 3).

قَضَا هَغَه كَال بَارَان دَ هَشَكَال وَ شَه

By chance that year rain fell in July — August*).

Tārīḫ-i murassa3 (Gulsh. I, p. 5).

*) On *هَشَكَال* see App. I.

وَقْتُ دَ غَاثِبَتِ اَتَمَّهٗ وَرَخِ بَسْكَارِ تَهٗ وَوَارِ شَهٗ

At the time of the forenoon, on the eighth day, he went out for hunting. Bahrām, V. 55.

3) The Paštō uses the Nominative absolute in the same sense as the Latin uses the Ablative absolute.

a) With the Nominative a participle perfect*) is connected and the sentence thus formed loosely subordinated to the main sentence. E. g.

هٗ مَحْنَتِ مِ يَوِ رِيَاضِ جَوْرِ كَا هٗ دَهْرِ
لَا مِ كُلِ بَوِ كَرِي نَهٗ حِينِ سَوَا شَوَمِ

With labour I had laid out a garden in the world; the rose not yet having been smelled by me, I was separated from it.

Xuṣṣ'āl (Gulsh. II, p. 159, 3).

زَهٗ بِي غَمِ خُوبِ كَرَمِ هٗ پَاسْتَهٗ بَالِيَنِ سَرِ يَنْبِي
دِرِ يَوَاتَهٗ هٗ كُورِ كِنِي چِهٖ خَمَا وَوَهَمِ بَالِيَنِ

Shall I sleep without grief, the head being placed on a soft cushion, after my bed-fellows have fallen into the grave?

Xuṣṣ'āl (Gulsh. II, p. 52, 3).

كَلَهٗ وَرِي كَلَمِي ذَنْبِي كَلَهٗ مَوْرِ تَرِ حَلَقَهٗ دَكِ

Sometimes he is hungry, the entrails being fastened together, sometimes he is satiated full up to the throat. H'amīd (Gulsh. II, p. 93, 3).

b) An adjective also may be joined with the Nominative absolute and the subordinate sentence thus formed may be translated by: „with“. E. g.

دَ تَهَمَّتِ لَهٗ غَمِ دِرَوْتِ هَمِ سَتَرَكِي دِي
زَهٗ لَهٗ شَرَمِ چَا تَهٗ غَبِ كَنْتِي دَهٗ شَمِ

Out of grief at the calumny I am prostrate, the eyes shut (= with closed eyes); out of shame I cannot openly look at any one. Xavājah Muḥ'ammad (Gulsh. II, p. 114, 4).

*) The participle preterite (in the Aorist, with the prefix و) is also now and then used.

اوس همه ډر تورو خاورو کښي ډرآته دي
چه کړي پکړتي سواره وو ډر آسونه

Now all are prostrate on the black dust, who (with) crooked turbans were riding upon horses. Idem (Gulsh. II, p. 115, 3).

c) A substantive (without an accompanying participle or adjective) may be put in the Nominative absolute, but this is rather to be considered as an elliptical sentence.

هر ستم چه ډه ما کا همه روا دي
خو ډو حل ډ مسته وه ډري مخ رات

Every oppression, which she inflicts upon me, is proper, certainly, once the drunken one should stand, the face (turned) towards me. Ašraf xān (Gulsh. II, p. 154, 2).

ښځه ډ خجام ډوزه ډه لاس مخ و کور ته روانه شوه

The wife of the barber, the nose in her hand, the face towards her house, went away. Kalīlah ō Damanah (Gulsh. I, p. 113).

§. 182.

b) The Accusative.

The Accusative is outwardly not differing from the Nominative and can only be known from the signification of the verb. Verbs signifying: to make, to choose etc. may govern a double Accusative, one referring to the object and the other to the predicate, as:

زور ډ خوانه ښځه نه کا که ټي گاند
فکر بويه چه نه ښه خايه وي بار

An old man should not make a young woman his wife, and if he make her (his wife), he must take care, that she be from a good house at least. Xušh'al (Gulsh. II, p. 41, 2).

§. 183.

c) The Instrumental.

1) The Instrumental is referred to persons and things, by which an action is done. It is usually connected with the past tenses of transitive and causal verbs, but also with intransitive verbs (of a passive signification) through all tenses.

فِرَاقِ قَرَجَرْتَه لَنَبِي دِي لَكِيدَلِي
لَكِه لُونَد لَرَكِي هِه اَوَر يَبَتِي خَو زَارِ

By separation everywhere flames are applied; how long wilt thou wail like damp wood thrown into the fire? *Xuṣh'āl* (Gulsh. II, p. 43, 2).

کِه دَ بَار غُنِدِ مِي گَنَبَتِ هِه غُرُونُو کِيرِي
بَنکَارِ مِي هَم شَوِي بَنَایِسْتَه زَرَكِي تَمِينِ

Now and then I wander about in the hills like a hawk, beautiful and precious partridges were also made my prey. *Xuṣh'āl* (Gulsh. II, p. 54, 2).

2) The Instrumental is also now and then used to express time generally, as: *وَرَخُو شِپُو*, by days and nights.

تَر دَا هَسِي عُمَر نَه عُمَر بَهْتَر دِي
چِه تِيرِيرِي وَرَخُو شِپُو هِه جِگَر خُونِ

Better is death than such a life, which is passed, days and nights blood (being) in the liver. *Xuṣh'āl* (Gulsh. II, p. 52, 2).

§. 184.

d) The Genitive.

1) As regards the position of the Genitive, it is usually placed before the governing noun, though it may also follow it.

چِه اُمِيدِ هِه عِمَارَتِ دِ دُنْيَا کَا دِ کَاغَدِ هِه کِبَتِي سِيرِ دِ دَرِيَا کَا

He who puts his hope on the fabric of this world, makes a journey of the sea in a boat of paper. *Rah'mān* (Gulsh. II, p. 20, 4).

2) The Genitive expresses possession, ownership.

چَا بُی نُوْم رَا تَه وَآ تَه خِسْت چِه دَ چَا دِی
مَنَارِی مِی دِیْرِی وُ لِدِی وِلَارِی

Many towers I have seen standing, nobody has mentioned their name to me, whose they are. *Xuṣṣh'āl* (Gulsh. II, p. 43, 2).

تَا وِ چِه غَم مَه کَرِه نُوْر زَه سَتَا بِم تَه دَ مَآ

Thou saidst: do not grieve any more, I am thine and thou art mine. *Xuṣṣh'āl* (Gulsh. II, p. 34, 4).

3) The substantive verb joined with the Genitive expresses different relations:

a) a quality may thereby be expressed, سَرِی a man, being supplied as governing noun to the Genitive; e. g.

تُرَانِی خَوَدَ جَنَجَالِ دِی دَ دَرَخَاش
دَرَوَغُتُون سَوُکُنْد خَوَارَه بُهَتَان تَرَاش

The *Turānīs* are indeed (men) of strife and war, lying, swearers, slanderers. *Xuṣṣh'āl* (Gulsh. II, p. 46, 3).

کُنَاه کَار خَوَاجَه مُحَمَّد لَه خِیَلَه مِیْنَه وَر کَرِه
چِه هَمِیش وِی سَتَا دَ دِکَر دَ تَنَا حَافِظ

Give to the sinful *Xavājah* Muh'ammad thy own love, that he may always be (a man) of thy remembrance and praise*), o preserver! *Xavājah* Muh'ammad (Gulsh. II, p. 113, 2).

b) According to the context کَار, work, business or خَیْرِ, thing, may also be supplied as governing noun, if the Genitive refer to inanimate objects.

شَدَنِی دَر بَانَدِ وُ شَوُ کَه دَ کَک وُه کَه دَ لَک

What was to happen has happened to thee, whether it was (a matter) of a straw or of a hundred thousand. *H'amīd* (Gulsh. II, p. 93, 3).

*) I. e.: that he may always be occupied with.

هَرَه خَار لَه خِيَلَه وَفَت سَرَه زِيْب كَا
سِيْبِيْن وَبِيْتَه نَه دِي دَ خُنْپِي دَ خَرِثِي

Every thing agrees well with its own time, white hair is not (the thing of = does not agree with) a side-lock and a top-knot. H'amīd (Gulsh. II, p. 142, 2).

4) The Genitive expresses the material, of which any thing consists or is made; e. g.

دَك دَ زَهْرُو كِرْزَوِي دَ زَرُو طَاس

She passes round a golden cup full of poison.

Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

5) The Genitive may be either a subjective or objective Genitive, that is, it may either express the object, that is acting or to which any thing belongs, or it may express the passive object, to which the action is referring.

لَوِي هَلَك دَ مِصْر وَارَه وَلاَرُو دَ نِيلَه غَارَه

All, the great and little of Egypt stood on the bank of the Nile.

Yusuf and Zulaiḫā (Dorn, Chrest. p. 214).

نَه لَه مَا دَ مِيْنِي خَوِي خِي دَ بُتَانُو
نَه دَ جَوْر دَ جَغَا رَسْم لَه دُوِي لَار

Neither passes from me the disposition of love to the idols (= fair ones), nor has the habit of tyranny and oppression gone from them (left them). Xušh'al (Gulsh. II, p. 84, 3).

6) A number of adjectives is constructed with the Genitive (or, according to §. 174, 17, with the Ablative), such as: دَك دَ, full of, مَخِي دَ, equal to, مَنَاسِب دَ, becoming, conformable to, مُوَافِق دَ, according to, پَسْنَد دَ, agreeable to, بَرَابَر دَ, equal to, etc.

§. 185.

e) The Dative.

1) The idea of the Dative is expressed by different prefixes and postfixes, as shown already in §. 65, 5*). The prefix وُ, without following تَه or وَتَه, is now-a-day antiquated and only found in poetry.

چِه سَرِی وَ بِل خَه وَرَكه بِيَا تِي آخِلِي
تَه خَو خُدَايِ تِي بِيَرَتَه نَه لَخِلِي دَانَه

If a man gives any thing to another, he takes it again; thou indeed art God and doest not take back (thy) gift. Xavājah Muh'ammad (Gulsh. II, p. 118, 1).

Besides the usual signification of the Dative the following special applications of it are to be noticed:

2) The Dative expresses a relation to the remote object, which may be translated by: to, for, at; e. g.

حَاجَت نَه لَرِي دَ نَوَر چَا وَ يَارِ تِي تَه
لَه هَغَو سَرَه چِه يَارِ دِي رِب حَمَا

Those, with whom my Lord is friend, do not stand in need of (have no necessity for) the friendship of others. Rah'mān (Gulsh. II, p. 3, 1).

زَه وَ زَاعِدَانَو حَيْرَان يَم دُوي وَ مَا تَه

I am amazed at the hermits and they at me. Rah'mān.

دَ وِيشَتَلِي وَ صِدَحَت وَتَه اُمِيد شِي
دَ پَرَقَار چِه خَه كَمِي وَشِي لَه رِيَم

*) When the Dative is immediately followed by a Genitive, the Dative postfixes may be placed after the Genitive, as: مَرَعَانَو دَ هَوَا لَرَه جَالِي شَتَه, the birds of the air have nests (Matth. 8, 20).

There is hope for the recovery of a wounded, if the matter flows a little less from the wound*). *Xuṣṣh'al* (*Gulsh.* II, p. 50, 2).

The Dative expresses therefore the direction to a place, as:

آدم خیلو سره زه ډه تیراه راغلم
نور رخصت وړ کړی و خوړ ډه زړه خوړیدم

With the *Ādam-χēlīs* I came to the *Tīrāh*; then they (the *Ādam χēlī* maids) were dismissed (by me)**) to *Xvarāh*, hurt in the heart. *Xuṣṣh'al* (*Gulsh.* II, p. 54, 2).

3) The Dative is often to be taken as *Dativus commodi*: for, for the sake of, on account of.

بادشاه د هغه له خون تیر شه وزیر ته ټی مغاف کړ

The king spared his blood and pardoned him for the sake of the *Vazīr*. *Gulistān* (*Gulsh.* I, p. 158).

توره چا وته ترم چه زه ملنک شوم

For whose sake should I gird on the sword, as I have become a *faqīr*? *Xuṣṣh'al* (*Gulsh.* II, p. 68, 2).

4) The Dative is now and then used to express a point of time, as: شپې ته, towards night, at nightfall (*Hindūstānī* likewise رات کو).

زاهد وړاندې روان شه شپې ته یوه ښهر ته ورسیده

The hermit went on; towards night he came to a town.

Kalīlah ō Damanah (*Gulsh.* I, p. 111).

Note. On the use of the Ablative, which is expressed by the prefixes له, تر, and د, see §. 174, 17. 7. On the Locative, which is circumscribed by the prefix ډه, کښې, — ډه etc., see §. 174, 6.

*) Literally: if a diminution is made from the matter of the wound.

**) The text is no doubt defective; it should be read: etc. نور مې.

§. 186.

f) The Vocative.

When a noun is compounded with another (either by means of the Pers. *يَا* *إِصَافَت* or by the copula *ō*) final a or ah (the sign of the Vocative) is only added to the latter noun, as:

اَيَّ جَانِ مَنْ دَ خُودِ كَرْدَه خَه تَدْبِيرِ دَيِّ

O my soul, what advice is there for what one has done himself?
Kalilah *ō* Damanah (Gulsh. I, p. 110).

§. 187.

II. Comparison of (adjectives and of) whole sentences.

The way, in which the comparison of adjectives is circumscribed, has been already shown in §. 93. Here we have to add, how the comparison is expressed, which does not refer to a single object in the sentence, but to the whole sentence. This is done in a twofold way: the sentence, which is to be compared with another, is either subordinated to the main sentence by means of the conjunction *چِه*, that, the comparison itself being already expressed in the main sentence by *تَرِ قَهَغَه*, before that, that —; or the comparison is expressed by coordinating the sentence to be compared to the other sentence, the difference between both sentences being pointed out by rendering the second (coordinate) sentence negative. E. g.

تَرِ قَهَغَه چِه خُشَك طِينَتِ دَ سَاحِلِ وَيَنَمِ
لَكَه مَوْجِ آوَارَه هَه دَرِيَا خَوِيں يَمِ

I like it better wandering about the ocean like a wave than that I see the dry ground of the shore*). Kāzim *χ*ān šaidā (Gulsh. II, p. 141, 3).

*) Literally: Wandering on the ocean, like a wave, I am happy before that (*تَرِ قَهَغَه*), that I see etc.

هَو نَفَس د خُداي په ياد کښي اولي تر دي
نه د درست جهان دولت په دا دنيا

One breath in remembrance of God is better — not the wealth of the whole world in this world (i. e. is better than —). Rah'mān (Gulsh. II, p. 7, 2).

زهر ښه دي چه په صلح په صلاح وي
نه شكري په فتنه و په غوغا

Good is poison, which may be (joined) with peace and concord — not sugar with sedition and uproar. (i. e. Better is poison — than). Rah'mān (Gulsh. II, p. 6).

§. 188.

III. Construction of the Numerals.

1) When a numeral (above one) is joined with a masc. noun denoting an animate object, the noun is usually put in the Plural, but it may also remain in the Singular.

په خپل کور کښي به دوه وروڼه سره نه وي
چه په زرو کښي فتنې نه کړي هزار*)

In their own house there will not be two brothers together, who have not in their hearts a thousand quarrels. Xuš'āl (Gulsh. II, p. 43, 1).

د عيسى پوولس زوي وو

ʾIsā had eleven sons. Tārīḫ-i murassas (Gulsh. I, p. 5).

Such nouns, as are collective, remain unchanged in the Nom. Plural.

*) هزار, for the sake of the rhyme, instead of هزار.

خَلَوِیَسِت زَرَّهٗ مُغَل شَوَل تَارِیَهٗ تَار

Forty thousand MuyaIs were scattered to the wind.

Xuṣṣh'al (Gulsh. II, p. 71).

Other masc. nouns, which denote inanimate objects, are either put in the Plural or they take the Plural termination ah (a), when ending in a consonant, or they remain in the Singular, as:

كَالُوَفَّهٗ or: لَسْ كَالْ, ten years, هَزَار مَنَهٗ, a thousand maunds.

یَهٗ عِیْشِج رَنَكْ بَهٗ خَلَاَص نَهٗ شِی لَهٗ مَرْمِی

كَهٗ چَاپِیِر قَر خَانَ اَوِیَا زَرَّهٗ حِجَاب كِر

In no wise wilt thou escape from death, though thou make round about thee seventy thousand screens.

Xavājah Muḥammad (Gulsh. II, p. 110).

2) Fem. nouns, denote they animate or inanimate objects, are, as a rule, put in the Plural; they may remain in the Nominative, even when preceded by a preposition, though it is more according to rule, that after a preposition the Formative (Plural) follow, e. g. *یَهٗ پِنَاخَهٗ وَرَخِی*, five days, *یَهٗ پِنَاخَهٗ وَرَخِی* or *یَهٗ پِنَاخُو وَرَخُو*, in five days. It is seldom the case (and chiefly in poetry), that the Singular of a fem. noun is used with a numeral.

یَهٗ هَغَهٗ آوَان کِنِی زَر رَوِیَمِی وَاجِبِی دَ یُوسُف زِیووی پِنَاخَهٗ تَوِری شِیِر
تَوِری بَهٗ دَ کَالَهٗ یَهٗ سَر یَا دَ قَلِبِی یَهٗ سَر یَهٗ مُوَافِق دَ قِسْمَت بَهٗ

یَهٗ دَوِی وَر تَلِی

In that time a thousand Rupees were incumbent (as taxes) on the Yusufzais, five Tōrah (or) six Tōrah*) on the head of a family or on the head of a plough used to come on them, according to the share. *Tārīḫ-i murassas* (Gulsh. I, p. 18).

دَ هَر مُکَل ثَنَا صِفَت کَا یَهٗ زَر زَبَهٗ

یَهٗ دَا بَاغ کِنِی چِهٗ غَوَغَا دَهٗ دَ بُلْبُلُو

*) The *تَوْرَهٗ* is a copper coin worth about one penny.

With a thousand tongues they praise every rose in this garden, when the noise of the nightingales is (raised).

Xuṣṣh'al (Gulsh. II, p. 55, 3).

3) As regards the use of the ordinals it is to be observed, that in mentioning the years of an aera the cardinals are employed, as in English, but in fixing the month or day the ordinals are made use of.

سَنَ دَ هِجْرَتِ اَتَّصُو پِنَاخَه وَيشْت وَهَ خَوَرَلَسَم كَال دَ بَابَر دَ كَابُل دَ
فَتَح وَهَ تَسْخِير دَ بَاَجَوَر رَاغِي

It was the year of the Hijrah eight hundred and twenty five, the fourteenth year since the conquest of Kābul by Bābar, that he came to the subjugation of Bājaur.

Tārīḫ-i murassaṣ (Gulsh. I, p. 19).

§. 189.

IV. Use of the Pronouns.

1) The personal pronouns.

In connexion with a verb the personal pronouns are only used, when a person is to be rendered pronominent or when a contrast to another person is to be pointed out. But also in the absence of either of these two cases the personal pronoun is put at the beginning of the sentence, when the verb is not immediately following, in order to point out the subject.

تَهَ خَمَا يَهَ زَرَا نَرَمَ كَرَمَ نَهَ تِي
زَهَ شَوَمَ سَتَا يَهَ غَمَ كَشِي وَرِيَت لَكَه نِينَه

Thou art not soft nor warm by my wailing, I became roasted by thy grief like roasted grain. *H'amīd* (Gulsh. II, p. 101, 2).

كَهَ لَهَ غَمَ يَهَ اَمَان نَهَ يَمَ هَرَمَر
زَهَ دَ عَشَق يَهَ كَارَ پَنِيَمَان نَهَ يَمَ هَرَمَر

Though I am never safe from grief, yet I never repent of a love-affair. *H'amīd* (Gulsh. II, p. 86, 2).

2) Demonstrative pronouns.

Their signification and use has already been generally treated in §. 103; here it is to be added, that the demonstrative pronouns may also be used in a local sense, e. g.

پاتوسړي نه شول چه دا کړزي دام و د دې

Men were not left, those who walk here about, are wild beasts. *Xuśh'āl* (Gulsh. II, p. 40, 2).

چه زه کړم هغه نه شی هغه ملک هغه عالم دی

What I do, that does not come to pass, (and yet) there is the country, there is the people (i. e. country and people are the same). *Idem* (Gulsh. II, p. 68, 4).

3) Interrogative pronouns.

These are employed not only in direct but also in indirect questions, as:

څو قوت د د عذاب دی را ته وایه

Tell me, how much strength thou hast to endure torment?
Xavājah Muh'ammad (Gulsh. II, p. 111).

When څه what? is repeated in an interrogatory sentence, it is implied thereby, that there is no real difference between the two questions, as:

څه وبت و ته سجده څه و دنیا ته

بت پرست دی پرستار د د دنیا

What is bowing down to an idol, what to the world? the worshipper of this world is an idol-worshipper.

Rah'mān (Gulsh. II, p. 9, 2).

4) The relative pronoun.

The relative pronoun only indicates the relation and the number and case, in which the relative should logically stand, must be taken up by a following personal pronoun (usually the pronominal suffix ټی), except when the relative is in the Nominative.

چه وفا ور ځانځه نه وي سرى نښته
تر هغه نه ډه وفا کښى بهتر سپى دى

With whom there is not fidelity*), he is no man, better than he is a dog by his fidelity. *Xuṣh'āl* (Gulsh. II, p. 66, 2).

چه ټى علم هنر نه وي ځنى تښته

Flee from him who has no science nor skill. *Ibidem*.

More rarely the relative is taken up by a following demonstrative, as:

ډه شپه د معراج و رعلم هر قسى قوم بايد چه مخونه دوتى شوکول
ډه نوکون

In the night of the ascent I came to such a people, who scratched their faces with (their) nails.

Favāid uš-šarīzāh (Gulsh. I, p. 58).

As regards the position of the relative it is to be observed, that it occasionally precedes the noun, to which it refers (like in Latin), instead of following it; e. g.

د خوشحال چه سراي اوتاک وه واوره تير شه

Hear, (that) which was the residence and abode of *Xuṣh'āl*, has passed away. *Xuṣh'āl* (Gulsh. II, p. 57, 1).

An attraction of the preceding noun or pronoun by the relative is occasionally met with in *Paštō*, the noun or pronoun being put in the same case, in which the relative is or ought to be, as:

ډه شيرينو اوبو جمع ډهر عالم شى
نه هغه اوبه چه تلخ وي يا شورى

At sweet waters much people collect, not (at) those waters, which are bitter or brackish. *Gulistān* (Gulsh. I, p. 166).

علماوو چه به چا ته نصيحت کاوه بد به ټى منل

The *Ulamā*, who used to admonish any, were ill attended to by them. *Tārīẖ-i murassaṣ* (Gulsh. I, p. 19).

*) I. e. Who is not faithful.

5) The Reflexive.

a) The Paštō is not possessed of a reflexive pronoun, but circumscribes it by خان *dān*, soul. It always refers to the subject of the sentence and remains in the Singular, though the subject may be in the Plural.

خان ته بڼه وائی بڼه نه کړ

Thou speakest well to thyself, (but) doest not act well.
Xuṣh'al (Gulsh. II, 85, 2).

لکه دوي کا خپله قصد د خان په وینو

دو په بدل کله آخته هسی لیوان دی

As those seek amongst themselves their own blood, so not (even) wolves are rushing at each other.

Ašraf xān (Gulsh. II, p. 162).

In a sentence with an active or causal verb in the past tense خان may also be referred to the agent (the logical subject) in the Instrumental, as:

دی په غمزن آواز سره و خان ته و بلله

By her (دی) she was called to herself with a pitiful voice,
i. e. she called her to herself etc.

Kalīlah ō Damanah (Gulsh. I, p. 112).

b) The Paštō is on the other hand possessed of a reflexive adjective, خپل *xpal*, self, own, which may be joined with خان, as: خان خپل one's own soul or person, or in person, personally, but with a personal pronoun the adverbial expression په خپله is generally used, as: زه په خپله, I by myself (= I myself). خپل when connected with a substantive is usually translated by the corresponding possessive pronoun; like خان it always refers to the subject of the sentence.

په دا وخت چه مزرقي په غم په اندوه کړفتار دي خپل حان به و نه
ته عرض کړم

At this time, when the lion is sunk in grief and anxiety,
I shall personally speak to him.

Kalīlah ō Damanah (Gulsh. I, p. 98).

ساتل او خرڅول شي را ته و وايه څه رنګ بويه چه ستا وېل د خپل
دوژگار دستور العمل کړم

Tell me, how the keeping and spending of it must be made,
that I may make thy words the rule of my livelihood.

Kalīlah ō Damanah (Gulsh. I, p. 88).

When the accent is laid on خپل, it may be intensified by
the addition of a possessive pronoun or a pronominal suffix; in
this case خپل must be translated by 'own'.

که د نه د خپل مخ څه چرکين
آينه حما د زړه نه زکين

If the look of thy own face is not dirty, the mirror of my
heart is not rusty either. ʔAbd-ul-qādir ḡān (Gulsh. II, p. 198, 1).

Now and and then خپل is not referred to the subject of the
sentence but to the remote object (Dative) of it.

هر څوک چه خدای تعالی آزاروي د مخلوق د زړه به کولو د هاره
حق تعالی هم هغه مخلوق پر و کماري چه مکافات د خپل گردار
وړ بڼکاره کا

Every one, who offends God the most high, in order to please
the heart of a creature, God the most high commissions that very
creature on him, that it should manifest to him the retribution
for his own deed. Gulistān (Gulsh. I, p. 174).

خپل is also used in general, without being referred to a special
subject or object, as:

گاه د نور و رضا بویه گهی خیلَه به کار نه نه همیشه خیلَه رضا

Sometimes the will of others must be attended to, sometimes one's own; one's own will is not always of use.

Rah'mān (Gulsh. II, p. 7, 1).

In the Plural خیل signifies 'one's own people'.

عاقبت هغه سردار شی مردار پاتی

چه بی نس د خیلو بدو ته لیوال کا

At last that chieftain will remain a carcass, whose belly is hankering after the injuries of his own people.

H'amīd (Gulsh. II, p. 94, 3).

V. The Verb.

§. 190.

1) The Infinitive and its construction.

a) The Infinitive is always constructed as a Plural; as regards its signification it coincides with the verbal noun ending in *ah* (§. 12)* and partly with that ending in *anāh* (§. 13), being originally itself a verbal noun (§. 14), as: لیدل *līd-al*, the seeing (sight), to see, تلل *tl-al*, the going, to go.

خوشامدونه بی د ده کول برآمد وید هرگز نه کول

They told him flatteries and did never tell him any thing disagreeable**). Kalīlah ō Damanah (Gulsh. I, p. 90).

تند په وقت د ترپولو سست به وقت د سورېدلو

Sharp (were the horses) at the time of making (them) jump, slow at the time of riding.

Yusuf and Zulaixā (Dorn, Chrest. p. 205).

*) In the Formative both nouns may be alike, as the termination *al* may be dropped in the Formative; see §. 14.

**) Literally: disagreeable speaking they never made.

b) To the Infinitive the object (and with intrans. verbs the predicate) is subordinated in the same way, as this is the case with the finite verb, provided the Infinitive stand in the Nominative*). E. g.

يَه هِغِه لَارِ قَدَمِ كَنِيبِشَوَلِ چِه حَدِ اَوِ پَاهَانِ ئِي مَعْلُومِ نَه دِي اَوِ يَه
قَسِي دَرِيَابِ كَنِي حَانِ آچَوَلِ چِه نِيكِي اَوِ بَدِي ئِي بِنَكَارَه نَه دَه
كَارِ دَ عَاقِلَانَوِ نَه دِي

To put (= the putting of) the step on that road, the limit and end of which is not known, and to throw oneself on such a sea, the goodness and badness of which is not manifest, is not the work of the wise. *Kalīlah ō Damanah* (Gulsh. I, p. 96).

هَم قَسِي اُولِيَا كِيدَه**) يَه كَشَفِ كَرَامَاتِ سَرَه نَه دِي

The being made such saints is not done by revelation and miracles. *Favāid uš-šarīḥ* (Gulsh. I, p. 77).

When the Infinitive is in the Formative (Plural), the object (with active and causal verbs) and the predicate (with intrans. verbs) is put in the same case, which the preposition or postposition requires, but the object may also remain in the Accusative, as with the finite trans. verb.

دِهَارَه دَ تُوَرِي غَوَرَزَوَلَوِ رَاغَالِي دَم

I am come to swing the sword. *Matth.* 10, 34.

هِيَشَجِ دَ سَتَرَكُو غُرَوَلَوِ خَوْنَدِ ئِي نَه وَي

چِه رَحْمَانِ يَه سَتَرَكُو نَه وَيْنِي يَارَانِ خِيَلِ

He (= I) has no liking for opening the eyes, when *Rah'mān* does not see with his eyes his friends.

Rah'mān (Gulsh. II, p. 22, 2).

*) The same rule holds good with reference to the construction of the verbal nouns ending in *ah* and *anāh*, as: مَخِ كَتَنَه, seeing the face, غَوِيَنِي خَوَارَه, eating flesh, etc.

كِيدَه**) is quite the same as كِيدَلِ.

بِه دَا هُونَبَرَه مَالَكَه رَاوَرَلَو بَد خَه خَرَابِي كِيَوِي

By the bringing (fetching) of so much salt what mischief will be done? *Gulistān* (*Gulsh.* I, p. 174).

But the object may also be subordinated to the Infinitive (as to a substantive) in the Genitive. This is absolutely necessary, when the object is a pronoun, as otherwise an ambiguity would arise.

بَس دَ قَعَه دَ يُوْسُفَزَيُو قَصْد دَ سَوَات دَ آخِسْتُو وَ شَه

After that the Yusufzais made the design to take Svāt (of the taking of Svāt). *Tārīḫ-i murassaṣ* (*Gulsh.* I, p. 11).

دَ دَه دَ وَزَلَو تُي سَيَعَه بِي فَايْدَه وَ كَرَه

They attempted in vain to kill him.

Gulistān (*Gulsh.* I, p. 159).

c) The Genitive of the Infinitive with the negation نَه may also express the idea of a Gerundive. When the substantive verb is constructed with the Genitive of the Infinitive, it expresses either a necessity or obligation (the active and causal verbs taking at the same a passive signification) or an ability. The following examples will illustrate this.

نَه دِ شَرَم نَه حَيَا شِي كَه قَرُخَوَد نَه كِرَو كَرَه كِرِي

Thou art not ashamed nor abashed, though thou practisest that which is not to be done. *H'amīd* (*Gulsh.* II, p. 86, 1).

حَال دَ سَوِي طَالِع خَه بَيَان كَرَم چَا تَه

لَكَه نَمَرُحَمَا جَبِين دِي دَ دَاغَلَو

What shall I explain to any one the state of my burned destiny? like the sun my forehead is to be branded *).

Kāzīm ḫān (*Gulsh.* II, p. 143, 2).

*) This refers to the practice of the Afghāns to put a spot on the forehead of those children, who were born in an inauspicious hour, in order to preserve them from evil.

چِه ئى مېنە د بېنە مېخ ھە زىكى نە وى
د ھغو مېخونە نە دى د کتو

Who have no love in their heart for a fair face, their faces should not be looked at. ʾAbd-ul-Qādir (Gulsh. II, p. 198, 2).

نە ئى گىلېلە تە زبە د وېلو ۋە نە دا راز د نە د ساتلو ۋە

His tongue was neither able to speak to Kalilah nor was it able to keep this secret from him.

Kalilah ʾo Damanah (Gulsh. I, p. 110).

But the Infinitive by itself (without د) is also used as a Gerundive, as: حَلَالٌ حَلَالٌ كُنْزٌ دى, the lawful must be considered as lawful. بويه (adj.) bōyah, it is necessary, is thus often constructed with the Infinitive.

چِه لَا تازە دى زور قوت ئى نېولى نە دى دى دى كۆل ئى بويه

Whilst they are yet green and have not (yet) gained strength, they must be removed. Gulistān (Gulsh. I, p. 156).

Annotation. The verbal noun ending in ʾah (§. 12), which is, as a rule, only used in the Plural, is now and then also constructed as a Singular, as: د نَفْسٍ وَ جَلِيدَةٍ تَه نَظَارَه كَه, they look at the parting of the breath (Mīrsā ḫān Anṣārī, Gulsh. II, p. 129, 1); كَه خَبْتَن د نە تە كَسْب كَرَه عَاجِز دى, if her husband be unable to follow his occupation (Favāid uš-šarīʾah Gulsh. I, p. 63).

§. 191.

2) Use of the Participles.

a) The participle present, be it transitive or causal, either subordinates the object in the Accusative or it governs, as a substantive, the Genitive.

شَرْمَ سَانُونِي زَر غَوَزُونِي شَه
لَه سِيَاهِي نَه سَر بَوِيَه لَه تَا نَه زَر بَوِيَه

Be preserving (thy) honor, be scattering gold! from the soldier the head is required, from thee gold is required.

Gulistān (Gulsh. I, p. 167).

آرَوِيْدُونِي دَ عِيْبَتِ بَه لَه كُنَاَه هَلَه خَلَاصِ شِي چِه دَر زَبَه دِ اِنْكَارِ
هَر هَغَه وَه كَا

The hearer of slander will then become free from guilt, when he upon the tongue (= immediately) denies it.

Favāid uš-šarīṣāh (Gulsh. I, p. 59).

b) The participle perfect is now and then used substantively, as:

چِه خُشْتَنِي كُنِي حَاضِرِ بَد كَرِي حَمِيْدَه
نِشْتَه تَا غُنْدِ بِي شَرْمِ بِي آدَبِ

As the Lord considers the bad deed as present, o H'amīd, there is no shameless and impudent like thee.

H'amīd (Gulsh. II, p. 79, 1).

سِنَا وِشْتَلِي بَه رَوَغ نَه شِي بِي وِضَالِ
كَه دَارُو لَرَه بِي رَايشِي سِيِنَا

Thy wounded ones will not recover without meeting (with thee), though Sīnā come to administer them medicine.

Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

§. 192.

3) The Imperative.

The Imperative is used as a command and injunction not only to the II. person Singular and Plural, but also to the III. person Singular, when not so much a command, but a wish and ardent desire (chiefly an imprecation) be intended.

بَد كِرْدَار خُوِي پَيْدَا مَه شَه لَه مَوَر

حَبَطَه كَانِد نَامُوس دَ پِلَار وَ مَوَر

May not be born a wicked son from a mother! the renown of father and mother he renders abortive.

Rah'mān (Gulsh. II, p. 18, 1).

چِه عِزَّت حُرُصَت تَبِي نَه وَي دِه جَهَان كِبِي

دَغِه هَسِي وَوَنْدُون وَسَوَكِه دِه اَوَر

May such a life be consumed in fire, which has no honor nor dignity in the world! Rah'mān (Gulsh. II, p. 17, 3).

§. 193.

4) The Present.

The Present is used to express an action that is going in the present time. When the action is to be represented as lasting or repeating itself or as a general fact, the participle present is joined with the substantive verb.

دَ خَوَاجَه مُحَمَّد اُمِيد سَتَا پِه كَرَم دِي

دَ خَوَاب طَاقَت نَه لَرِي كِه عِتَاب كِرِي

The hope of Xavājah Muh'ammad rests on thy benevolence, he cannot answer if thou blamest him.

Xavājah Muh'ammad (Gulsh. II, p. 110, 2).

نَه حَمَا دِه نَه دَ سَتَا دِه دَا دُنْيَا

پَاتَو شُوُونِي لَه هَر چَا دِه دَا دُنْيَا

This world is neither mine nor thine; this world is left behind by every one. H'amīd (Gulsh. II, p. 76, 2).

Like in Persian the Present is also used in Paštō, when the words of another person are mentioned, though a past tense precede them and a historical tense should follow according to the *consecutio temporum*, the Afghān with his lively phantasy giving the words of the speaker, as if spoken in the presense (cf. §. 220).

هَارُون رَشِيد اَرْكَانِ دَوْلَتِ وَ پُيُنْتِيْدَه چِه سَزَا دَ قَسِي سِرِي خَه دَه

Hārūn Rašīd asked the pillars of the state: what is the punishment for such a man? Gulistān (Gulsh. I, p. 183).

§. 194.

5) The Subjunctive of the Present.

a) The Subjunctive of the Present serves to express a thing subjectively and therefore in a certain respect as uncertain, doubtful or indefinite, as: خَه وَكْرَم, what shall I do? It is therefore often employed to express an opinion, a general experience or fact (with some politeness); the repetition of an action may also be indicated thereby.

چِه پَه عَقْل فَهْلَكِ پِيرِ وَيِ وَ دَانَا وَتَه كَبِيرِ وَيِ

When the youth is in intelligence an aged man, he is great (= old) to (= in the eyes of) the wise one.

Gulistān (Gulsh. I, p. 159).

دَ مَرْدَانُو كَرْدَه دِهَرِ وَيِلِ ثِي لَوِ وَيِ

دَ نَامَرْدُو عَمَلِ لَوِ وَيِ دِهَرِ ثِي لَاف

The work of men is much and few their words; the work of the unmanly is little and much their boasting.

Xuṣṣ'āl (Gulsh. II, p. 47, 3).

خَو خَلَه مِي پَه خَاطِرِ كَنِبِي وَ كِرِزِي چِه بَلِ مُلْكِ لَرَه لَارِ شَمِ حَان

لَه وَطَنَ وَ بَاسَم

Sometimes it goes about in my heart (= I consider in my heart), that I should go to another country and banish myself from (my) native land. Gulistān (Gulsh. I, p. 168).

b) The Subjunctive is also used (chiefly in the II. person Sing. and Plural) to express a wish or desire (Precative). When the third person Sing. and Plur. implies more an Imperative (or Jussive), the prefix دَ is added, to intensify the Subjunctive. In poetry the prefix دَ is in this case often dropped.

رَبِّ زِيَهٗ نَ رَقِيبَ نَرَمِ يَهٗ اِحْسَانِ كِرِ
دَا هِنْدُورَا بَانِدِ خَاخُو مُسَلْمَانِ كِرِ

O Lord, would that thou wouldst make soft by beneficence the heart of (my) rival! make to me this Hindū a little a Musalmān! H'amīd (Gulsh. II, 84, 4).

كَهٗ دِ چِرِ دَ آشَنَّا يَهٗ لَوَرِ مُكْدَرِ شِي
دَ صَبَا بَادَهٗ حَمَّا سَلَامِ پِرِ وِرِ *

If thou ever pass in the direction of my friend, o morning breeze, bring him my salutation! Xush'al (Gulsh. II, p. 44, 2).

بَادِشَاهِ دِ يَهٗ لَسِ. مُكْرُوَهٗ اِعْتِمَادِ نَهٗ كَا

The king should not put his trust on ten sorts of people. Kalīlah ō Damanah (Gulsh. I, p. 105).

The Subjunctive is therefore used in optative and prohibitive sentences after the interjectional adverb كَاشِكِي (كَشِكِي), would that, and the prohibitive particle مَهٗ, lest, that not (Lat. ne).

چِهٖ حَمِيدِ اُورِدَوِي لَاسِ دَ يَارِ زَنَجِ تَهٗ
كَاشِكِي شَاخِ دَ وَلِي وَنِسِي مَنِرَهٗ

When H'amīd stretches out his hand to the chin of the friend, would to God that the bough of the willow would bear an apple! (H'amīd (Gulsh. II, p. 101, 1).

چِهٖ هَوَ لَالِ سِرِ سَكِرَوَتِي يَهٗ كِنِي سَوَحْمِ
مَهٗ تِي وَبَنَمِ يَمَنِ خَهٗ كَوَمِ پِي تَا

As every tulip becomes red burning coals, in which I burn, may I (rather) not see it! what shall I do with Yaman without thee? H'amīd (Gulsh. II, 77, 4).

*) وِرِ vrë, instead of وِرِ vrë, on account of the rhyme.

بِه مَاجِلِسِ وَر سَرَه هِيَجَرِي كِي مَه نِي
دَا بِي زِيَانَه بِي نَقْصَانَه غَمَّاجِن خَلَف

Never sit together with them in society, (with) these people, who without loss and injury are sad.

H'amīd (Gulsh. II, p. 91, 2).

c) The Subjunctive is used in subordinate sentences after a final or consecutive conjunction (§. 176, 5), as: **چه**, that, in order that, so that, **چِر نَه وَي چه**, may it never be that = lest, or only: **چِر نَه چه**, and such like expressions, as: **چه** or **بَوِيه چه** or **بَائِدَه دِي چه**, it is necessary, that. The conjunction **چه** may also be dropped, as in Persian, so that only the Subjunctive remains; in poetry even the prefix **و** is frequently omitted. If a past tense precede, the Subjunctive present assumes the signification of a Subjunctive of the Imperfect.

حُكْم وَكِرَه چه زَه وَزِير وَ وَرَنَم

Give order, that I may (or should) kill the vazīr.

Gulistān (Gulsh. I, p. 177).

خَوَك چه تَوَانِيَرِي چه نَفَع بِي وَ بَل تَه وَرِسِي حَيَف دِي چه
كَاهِلِي كَا

For any one who is able to do it, that his profit may come to another, it is a pity, that he should be lazy.

Kalīlah ō Damanah (Gulsh. I, p. 87).

چِر نَه وَي وَار خَطَا كَرِي بِه مِخْنَت كَشِي
نَ دُنْيَا مِخْنَت كَوْتَاه دِي زَر بَه تِير شِي

May it never be, that thou mayst lose (thy) opportunity in labour; the labour of the world is short, it will soon be over.

Gulistān (Gulsh. I, p. 171).

نَالَاثِفَ چِه لَایَقَت هِه هَنْدِه غَوَارِی
د بَرِهِنِنَا هِه رَنَرَا سَتَن دِیِي جَنَّاَجَال کَا

The unworthy man, who seeks ambitiously worthiness, gives himself the trouble, (that) he thread (= to thread) a needle in the light of a flash of lightening. H'amīd (Gulsh. II, p. 95, 1).

§. 195.

6) The Future.

a) The Future expresses not only an action, that will take place in future time, but also an intention, purpose or desire.

لَه جَاهِل سَرَه چِه جَنک کَوِی هَوِیِيَارَه
خَوَبَه مَات کَرِی خِیَل تَنْدِی یَه نَادَانَه ثِی

When thou makest war with an ignorant man, o clever one, certainly thou wilt break thy forehead on his ignorance! Gulistān (Gulsh. I, p. 177).

مَا وَ زَه بَه لَا دِیْدَن کَرَم د یَارَانَو
خَبَر نَه وَ م چِه یَارَان هِه کُوج تَعِیْن شَو

I said, I will yet have an interview with (my) friends; I did not know, that (my) friends were appointed for departure. Rah'mān (Gulsh. II, p. 25, 3).

b) The Future may also imply a covert Imperative, the order or admonition being put down as a matter of course.

هِه فَاحَقَق بَه کَرَم مَانَه لَه هِیِچَا نَه کَا
د بَدَانَو غَلِیْم وَارَه خِیَل اَفْعَال دِی

He who is censured with injustice should not (will not) complain of anybody: the enemy of the wicked are all their own actions. Xušh'al (Gulsh. II, p. 65, 3).

c) As regards the consecutio temporum, it is to be noticed, that the Future may also follow after a historical (past) tense, the Afghān representing the words of a speaker in the same way, as he uttered them at the time being. E. g.

و وېرېدم چه له خپلې وېرې به قصد حما د فلاکت وگا

I was afraid, that they will (= they would) design my death out of their own fear. *Gulistān* (*Gulsh.* I, p. 162).

d) It has been noticed already, that in the Future the Subjunctive prefix و is often dropped, especially in poetry, the prefix به being considered sufficient for the designation of the Future. به itself is used always as prefix; only in poetry it is (though very rarely) also put after the verb.

د جهان غمونه وېرېده نور به څه ژاړې خان ژاړه

Give up the grief about the world, why wilt thou bewail others, bewail thyself! *Xuṣṣ'āl* (*Gulsh.* II, p. 59, 3).

در جاورزی به و ده نه گردی خپلی به سړه سینه تر وکاره دمار

His own deeds will revert to him; with cold breast pull out from him the (his) root. *Gulistān* (*Gulsh.* I, p. 175).

§. 196.

7) The Imperfect.

The Imperfect denotes an action not get completed but still going on in time past. It has therefore commonly reference to another past tense and recalls the time, in which an action besides another or in opposition to it, was progressing.

هرڅو مهرباني دلاسا ئې کوله آرام ئې نه کیده

How much soever he comforted and consoled him, he did not keep quiet. *Gulistān* (*Gulsh.* I, p. 161).

It has been remarked already (§. 141), that transitive and causal verbs are constructed in the Imperfect (as in all past tenses) passively, the agent (or the logical subject) being put in the Instrumental.

چه خندا د کند کوهی به زینخدان کښی

ما قاله به کښی لیده خیل وړوانه

When by thy laughter a pit was dug in (thy) chin, by me then was seen my own falling into it. H'amīd (Gulsh. II, p. 101, 3).

§. 197.

8) The habitual Imperfect.

a) This tense denotes a continuation or repetition of the simple Imperfect. It is therefore chiefly used, when a habit or repeated lasting action is to be described.

چِه بَه مَخ بَه دَ هَر بَنَكَلِی شَه زِهَر زِهَر

خُود بَه تَلَه بَه مَحَبَّت پِیرِی دَ پِیرِ

As glance upon glance used to be cast on the face of every fair one, the Pīrship itself of the Pīr went off (gradually) by (his) love. H'amīd (Gulsh. II, p. 83, 3).

b) With the final conjunction چِه, that, the habitual Imperfect is sometimes used in the sense of a Subjunctive of the Imperfect, where in Persian the Conditional or the Subjunctive of the Present would be used, which is also admitted in Paštō.

تَقْدِیر دَ حَقِّ عَرَّ اَسْمَه بَه دَا مُقَدَّر شَوِی وَه چِه دَا مُحْنَت بَه مَا
تَه رَسِیدَه

The decree of God, whose name be exalted, had been fixed on this, that this calamity should befall me. Gulistān (Gulsh. I, p. 198).

On the use of the habitual Imperfect in conditional sentences see §. 216, 2. 4.

§. 198.

9) The Conditional or Optative of the Imperfect*).

The regular Conditional (through all persons) is only used with intrans. verbs, of the Conditional of transitive and

*) Now and then the prefix of the Aorist و is put before the Conditional, so that the Conditional approaches the form of an Aorist; this is chiefly the case, when the Conditional is to be turned into the Pluperfect tense.

causal verbs only the third person (Sing. or Plur.) is in use. This mood is employed:

a) In conditional sentences, on which see §. 216, 2. 3. 4.

b) In Optative sentences, with or without an optative interjection.

آی هَجَرِی کَشْکِی هَجْرَان ځه دَوْرَان نه دی

له تاختونو ټپي ځه ځان اهل زمين شول

O exiled one, would that there were no separation in the world! on account of its ravages the people of the world have become distressed. *Ašraf xān* (Gulsh. II, p. 159, 2).

چه ځه ورونرو کښي نفاق گا نالائيق دي

يا ټي ښه کړي يا ټي مه کړي زده څه نور

Those who produce enmity amongst brothers, are wretches; would that they would either act well or that they would not learn any thing else! *Xušh'al* (Gulsh. II, p. 110, 1).

c) After the final conjunction چه the Conditional is used in the sense of a Subjunctive of the Imperfect, as in Persian, when in the sentence an Optative precedes, on which it is dependent.

کَشْکِی زه خاورې اېږي د تا د در وي

چه قدم د هميشه ځما ځه سر وي

Would that I were the dust and ashes of thy door, that thy foot would always be on my head! *Rah'mān* (Gulsh. II, p. 27, 2).

يا مي مرګ ځه هلکوالي وي چه خلاص وي

وہ مي نه ليدتي دا هونبره آلم

Or that I would have died in childhood, that I would be free, that I would not have seen so much grief! *ʿAbd-ul-Qādir* (Gulsh. II, p. 196).

§. 199.

10) The Aorist.

a) The Paštō Aorist is a simple preterite tense, like the Greek Aorist, and denotes a past action without any reference to its duration.

مَا خَطَا وَ كَرِهَ چِه تَه مِی بی كُنَاۀ آزرْتِه كَرِی

I have done wrong, that I oppressed thee without a fault. Gulistān (Gulsh. I, p. 178).

b) Like in Persian the Aorist is in Paštō also used, when an action, which is going on or is to be done, is to be represented as done already and therefore as certain.

بَادشَاه وَ فَرَمَائِل وَ مِی بَاخِشِه اَكْرِچِه مَصْلَحَت نَه رِه

The king said: he is pardoned by me (= I pardon him), although it was (= is) not advisable. Gulistān (Gulsh. I, p. 158).

c) Similarly the Aorist is used in conditional sentences, when the consequence of the condition is represented as realized already, though it is only intended to remove every doubt, that it will come to pass. (cf. §. 216, 1).

كَه رَا وَ وِتَتِی خَلَاص شوِی كَه نَه وَتَتِی مَرِه شوِی

If ye come out to me, you are saved (were saved), if ye do not come out, you are dead (were dead). Tārīḫ-i murassas (Gulsh. I, p. 30).

d) In the course of a narration, when one or more Aorists are preceding; the story is continued with the Aorist, though strictly a Perfect or a Pluperfect, as the case may be, should be employed. E. g.

پَه هَغِه مُدَّت كَنِ بَادشَاه تَه سَاخْت عَلِيم مَخ شِكَاَرِه تَر چِه دَوَاَرِه لَوَرِه
تَبِكْرِی خَبَلِه وَ رَغْبِی اَوَّل چِه مِيدَان تَه وَ وُوت هَم هَغِه هَلَك رِه

At that time one hard enemy showed his face to the king; when on both sides the armies had come together (Aorist), the first, who went forth to the battle-field, was that very youth. Gulistān (Gulsh. I, p. 155).

e) It is very seldom the case (and only in poëtry), that the Aorist in connexion with an optative or prohibitive particle is used instead of the Conditional.

اِمَلْ خَانِ دَرِيَا خَانِ دَوَاَرِهٖ مَرَكْ تِي مَهْ وَهْ

هَيْشِخْ تَقْصِيرِ دَوَاَرُوْ وَ نَهْ تَمْ وَارِ يَهْ وَارِ

Both Ēmal xān and Daryā xān, would that they had not died! both have never committed any fault. *Xuṣṣh'al* (Gulsh. II, p. 70, 2).

§. 200.

11) The habitual Aorist.

The habitual Aorist expresses a repeated action in time past, without any reference to its duration. The habitual Aorist *بَهْ وَمْ* is also used instead of the habitual Imperfect, as from this auxiliary no Imperfect is formed (see §. 162, 4; §. 216, 2).

كَهْ خُوكْ بَهْ تِي يَهْ سُوْدْ يَهْ سُوْدَاْ وَرَغِيْ بَهْ تِي آزارَوَهْ هَمِيْشَهْ بَهْ دِ
دِلَاَزَاكُوْدِ لَاسَهْ يَهْ تَنَكْ وَهْ

If any one came to them for the purpose of trade, he used to be oppressed by them, he was constantly in trouble from the hand of the Dilāzaks. *Tārīḫ-i murassas* (Gulsh. I, p. 11).

§. 201.

12) The Perfect.

The Perfect denotes an action, that is completed in time past, without reference to another tense.

يَهْ سِيْپِيْنِ لَاسْ تِي يُوْرِ كَرِيْ دِيْ حِنَّاْ

كَهْ سُرَهْ كَرِيْ دِيْ يَهْ وَيَنُوْ دِ اَشْنَاْ

He has either put Henna on his white hands or he has made them red with the blood of the friend. *Xavājah Muh'ammad* (Gulsh. II, p. 105, 1).

§. 202.

13) The Subjunctive of the Perfect.

The Subjunctive of the Perfect expresses the idea of the Perfect subjectively. It is therefore frequently used, when a fact is to be stated mildly or politely, especially in mentioning opinions, maxims etc., which, by being put in the Subjunctive, get a more general colouring. Its signification often coincides therefore with that of the past Future; su š. 266.

عَاقِبَتَ بَدَ دَ پَسَرَنِي پَه بَارَان لُونَد شِي
چِه جَامِي دِي آغُوسْتِي دَ قَرَطَاس

At last thou wilt become wet by the rain of spring, as thou hast put on (according to my opinion) clothes of paper. *Xavājah Muh'ammad* (Gulsh. II, p. 111, 2).

هَرَه وَنَه چِه تَنَازَه وَي نِهَال شَوِي
پَه قُوت دَ سَرِي وَخِيژِي لَه خَايَه

Every tree, that has been newly planted, may be pulled out from its place by the force of a man.

Gulistān (Gulsh. I, p. 156).

§. 203.

14) The Pluperfect.

a) The Pluperfect denotes an action, which must be completed in past time, before another past action could occur. As regards the *consecutio temporum*; the Pluperfect is usually followed in *Paštō* by the Aorist. That the Aorist is often used, where we would expect a Pluperfect, has been pointed out already §. 199, d.

هَغَه قَوْم چِه دَ نَه لَه ظَلَم پَرِيشَان شَوِي وَو پَه دُوتِي جَمَع شُول

Those people, who had become distressed by his tyranny, assembled round them. *Gulistān* (Gulsh. I, p. 161).

b) The Pluperfect is also used idiomatically, without any reference to another past tense, when a remote past action is mentioned, the consequence or connexion of which with another action the speaker does not like to point out.

دَا چِه خَلَاص شَه هَو وَقَت يَه بِيَابَان سَتَرِي شَوَم دَ تَلَو قُوت مِي نَه وَه
 يَه اُونِس بِي سَوَر كَرَم تَر مَنَزِل بِي وَ رَسَوَلَم اَو دَ دِي بِل لَه لَاس مِي
 تَازِيَانَه خَوَرِي وَه

As to him who was saved: One time I became fatigued in the desert and could no (more) go; he seated me on his camel and brought me to the station — and from the hand of this other one I had received (eaten) a lashing. *Gulistān* (*Gulsh.* I, p. 184).

c) In the Pluperfect of the Passive (as in the Perfect) the participle perfect شَوِي is often left out; e. g.

دَا لَطِيفَه دَر تَاج دَ كَبَاخَسَرُو بَادِشَاه لِيَكَلِي وَه*)

This witty word was written on the crown of the king Kaiḡasrū. *Gulistān* (*Gulsh.* I, p. 180).

§. 204.

15) The Subjunctive of the Pluperfect.

a) This mood is used in conditional sentences, as well in the main as in the dependent part of them; see §. 216, 3.

b) It is also used with the final and consecutive conjunction چِه, that, in order that, so that, where we likewise employ the Subjunctive of the Pluperfect.

زَرَه بِي كَرِي نَه شَه چِه لَاس بِي دَ بَدَتِي اَوِد كَرِي بَه وَه

Their heart could not do it, that they should have stretched out (against him) the hand of wickedness. *Tārīḡ-i murassas* (*Gulsh.* I, p. 80).

§. 205.

16) The Conditional (Optative) of the Pluperfect.

a) This mood is used in the main and dependent part of a conditional sentence, see §. 216, 3; further in an optative

*). لِيَكَلِي شَوِي وَه = لِيَكَلِي وَه

sentence, with or without an optative particle (see an example §. 153).

b) The Conditional of the Pluperfect is also used, after a final and consecutive conjunction (چە that, in order that, so that) in the same sense, as the Subjunctive of the Pluperfect (§. 204, b).

دَا بِي كُنَّاهَ وَهَل دَ بِنَاخِي أَوْ تَمَرَل لَه اَدَمِيَت لِيَرِي دِي بَوِيَه چِه شَفَاعَت
مِي تِي كَمِي دِي

This beating of the woman without reason (fault) and the binding (of her) is inhuman, it was necessary, that I should have interceded for her. *Kalīlah ō Damanah* (Gulsh. I, p. 112).

شَرَط دِ دَ هَمَجِنَسِي پِه خَاي نَه كَم چِه زِه پِه دَا بَلَا آخَتَه نَه وَي

Thou hast not performed the duty of brotherhood, that I would not have been involved in this calamity. *Kalīlah ō Damanah* (Dorn, Chrest. p. 11).

§. 206.

17) The Past Future.

By the past Future a future action is described as already accomplished. In the Paštō however this signification is rarely found, the past Future usually expressing possibility or probability of an action, which might have been done. It corresponds therefore in most cases to the Subjunctive of the Perfect, the proper past Future being in Paštō usually expressed by the Aorist; see §. 216, 1.

دَا پِه پِير خَه بَه خَرِخ شَوِي وَي أَوْ غَرِيَمُو تَه بَه وَرَكَمِي شَوِي وَه

This may have been sold for much and it might (then) have been given to the poor. *Matth. 26, 9.*

پِه خِيَل عُمَر بَه هِيچَا لِيَدَلِي نَه وَي

هَغَه چَارِي چِه يَار هَر سَاعَت پِه مَا كَا

None will have seen in his life those things, which my friend inflicts on me every hour. *Rah'mān* (Gulsh. II, p. 21, 1).

II. The Synthetical part.

§. 207.

I. The simple sentence.

Every sentence must consist of a subject and predicate. The subject may be either a substantive or pronoun or adjective (participle) or numeral; it is usually not expressed, when it consists of a pronoun and its predicate is a verb, as: **وَإِنَّم**, I say, except a particular stress be laid upon it, as: **زَهْ وَإِنَّم**, I say (not you). The subject must always be in the Nominative and may be nearer defined again by an attribute.

The predicate is commonly a verb, but it may also be a substantive, pronoun, adjective (participle) or numeral, in the last four cases a copula (viz, the auxiliary verb 'to be' and 'to become') is required, by means of which the predicate is connected with the subject, as: **جَارَ كَلَكَه دَه**, the work is hard. The predicate may also take an attribute like the subject.

As regards the position of the subject and predicate in a Paštō sentence, it is to be observed, that the subject, as a rule, precedes the predicate. When the predicate is an adjective etc. (not a verb), it follows immediately the subject and the copula is put last, just as in Latin, as: **خَبَرَه مُنَاسِبَه نَه دَه**, the word is not becoming; but the copula may also immediately follow the subject and the predicate may be put last, as: **خَبَرَه نَه دَه مُنَاسِبَه**. The predicate is only then put first in a sentence, when a particular stress is laid upon it, as: **مُنَاسِبَه نَه وَه خَبَرَه**, unbecoming was the word.

§. 208.

Concord of the subject and predicate.

1) If the predicate be a simple verb, it must agree with its subject in number and if the verb be compounded (with a participle), also in gender, as: *سَرِي رَاشِي*, the men come; *دُنْيَا پَاتَو*, the world is being left behind; *جِنْتِي رَاغَلَه*, the girl came. But when the subject is a collective noun, the verb as predicate may follow in the Plural, as: *هَغَه قَوْم پَه دَوْتِي جَمَع شَوَل*, those people assembled round them (Gulsh. I, 161).

When the subject is a feminine but contains masculine individuals, the predicate may be put in the Plural masculine, as: *قَبِيلَه تِي هَغَه خَاي تَه وَخَتَل*, his family went up to that place (Gulsh. I, p. 34).

When the predicate precedes the subject in the sentence (especially, when the predicate consists of the substantive verb 'to be'), it may be put, without any reference being had to the following (not yet mentioned) subject, in the III. person (masc.) Singular; e. g.

نِشْتَه دَي پَه زور دَه پَه زَارِي خَلَاصِي لَه مَرَمَك

There is not by force nor by wailing an escape from death.
Xavājah Muh'ammad (Gulsh. II, 117, 3).

رَا تَه بَس دَي دَ بَلَبَلَو تَرَاذَه

To me is sufficient the melody of the nightingales. ۳Abd-ul-Qādir xān (Gulsh. II, p. 199, 2).

دَ عَمَلُون پَه خَيْرَتِي كَسِي بَه وَكَبَه شِي پَاخُوس زَرَه ذِيكَتِي

On the scrip of actions will be written fifty thousand good actions. Favāid uš-šarīṭāh (Gulsh. I, p. 71).

2) When the predicate is an adjective (participle etc.), it must agree with its subject in gender and number; but the

constructio ad sensum is also admissible, e. g. یار friend, may also denote a female friend, and in this case the adjective as predicate may be put in the Feminine.

آدم خیلې آفریدئی دی سړی و سپین

The Āfrīdī girls of the Ādam xēl are red and white. Xušh'al (Gulsh. II, p. 54, 2).

It is an anomaly, if the adjective as predicate, referred to a subject in the feminine Plural, remains in the feminine Singular (as in Hindī).

واړگونه شو همکې د دنیا چار

Upside down were put all the affairs of the world. Xušh'al (Gulsh. II, p. 42, 4).

هې هې په هغو چه په هغو ورځو بارداره او پې ورکونکې وې

Woo, woo to those, who in those days may be pregnant and giving suck. Matth. 24, 19.

3) When the predicate is a substantive (with a copula), a twofold connexion between subject and predicate is possible:

a) The copula (i. e. the auxiliary verbs 'to be', 'to become') may agree with the subject in gender and number, though the substantive as predicate may be of another gender and number; e. g.

که سينه مې سره چاک کېږي و به وېږي

چه مې ستا له غم وېږي درست جگر دې

If thou tearest asunder my breast, thou wilt see, that all my heart is blood (Pl.) out of grief for thee. Xušh'al (Gulsh. II, p. 64, 1).

b) The copula may agree with the predicate in gender and number (and not with the subject); this is generally the case in Paštō; e. g.

يار د قل اوسې خندان خاموشي د يار خزان دې

The (fem.) friend should always be laughing; the silence of the friend is (like) autumn. Ah'mad Shāh (Gulsh. II, p. 210, 3).

چِه کُږی ښکړئې ټی ښی و له خیال
اوس له خاورو سره خاورې شو کمین

They, who had put on out of fancy crooked turbans, have now become mean dust with dust. Xavājah Muh'ammad (Gulsh. II, p. 116, 2).

ښکولې بشرې ټی خموړن زړه آرمان شو

Their fair faces became the objects of desire of our heart.
Idem (Gulsh. II, p. 117, 3).

§. 209.

Enlargement of the simple sentence by a near and remote object.

1) When the predicate is a verb, it may according to its signification subordinate a near (Accusative) or remote object (Dative) or both at the same time. Intransitive verbs can only subordinate a remote object, transitive and causal a near and remote object. Some transitive and causal verbs may subordinate a double Accusative, one denoting the near object and the other the predicate, but only in the Imperative, the Present, the Subjunctive of the Present and the Future; e. g.

تَمَاشَا د کُلَشَن څه کوم بی تا یاسمین و سمن څه کوم بی تا

What shall I make*) the sight of the rose-garden without thee? the jasmin and lily what shall I make without thee? H'amīd (Gulsh. II, p. 77, 4).

Such verbs, which govern a double Accusative, are: to make, to create, to elect, to call, etc.

As regards the position of the near and remote object in the sentence, it is to be observed, that the subject (when expressed by a substantive or pronoun) is usually followed by the near object (Accusative), to which the remote object (Dative) succeeds, the verb as predicate closing the sentence. But in this respect much liberty prevails, one or the other member of the sentence being placed before or after the other, as it may be considered of greater importance. — The near and remote object may of course be again nearer defined by an attribute.

*) I. e. what shall I do with.

بَادشَاهِ خَیْل رَازدِ وَر تَه نَه وَآئِی

The king should not tell his secret to them. Kalīlah o Damanah (Gulsh. I, p. 105).

دَ دُنْیَا دَوْلَتِ چِه مَخْ گَا وَ سَیِ تَه خَلْقِی وَر سَرَه گَانِدِ یَارَتِی دِیِی

When the wealth of the world turns its face to a man, the people make many friendships with him. Gulistān (Gulsh. I, p. 171).

2) In transitive and causal verbs the active construction is exchanged for the passive in the Imperfect, Aorist, Perfect, Pluperfect and Past Future, the participle, with which these tenses are compounded, having a passive signification. The remote object (Dative) is thereby not affected, but the near object (Accusative) is made the subject of the sentence and the proper subject must be put in the Instrumental (as the agent) being thus made a nearer definition of the verb as predicate. It is understood, that the verb (participle) must agree in number and gender with the subject.

رَاحَتِ بِي زَحْمَتِ نَه دَیِ چَا مُونَدَلِی

By none tranquillity has been found without pain = none has found tranquillity without pain. Rah'mān (Gulsh. II, p. 26, 2).

But now and then the impersonal construction of the Hindī is imitated, the verb remaining in the masculine Singular (as in the neuter) and the Nominative (properly the subject) being put in the Dative (with the postfix تَه etc.).

خَوَاهِشِ بِي وَر سَرَه دَ صُحْبَتِ وَشَه دَه هَغَه حَالِ کِیِ چِه دِیِ مَسْتِ رَه

وِیَنَجِی حَانَ تَه نَه پِرِیَنِیَوْدِ مَنَعِ بِي وَ کَرَه

He wished to cohabit with her in that state, when he was drunk; the slave-girl did not give herself up (and) refused (him)*. Gulistān (Gulsh. I, p. 185).

Also intransitive verbs are now and then constructed passively in the past tenses, if their signification borders on the Passive.

*) The Hindī would be: उस ने आप् को नहीं छोड़ दिया.

و سَه دِير خَلَه خَپَل خَان دِرَوَانَه شَمَعِ

هِيَشَخ بِي زَنَه تَه كَرَه حَمِيدَه سَوَل حَمَا

Many times its own self was burnt by the moth by means of the candle; it did not at all take to heart, o H'amīd, my burning*). H'amīd (Gulsh. II, p. 77, 2).

§. 210.

Enlargement of the simple sentence by a nearer definition of the verb as predicate.

The verb also may in Paštō be nearer defined in different ways: by cases (Nominative of time, place, Instrumental of means, etc.), by prepositions and postpositions with nouns, by adverbs of time, place etc., just as in any Latin or Greek sentence.

يَوَه وَرَخ أَحْمَف خَارَبَه تَه يَه جَدَل كَبِي

وَكِر دَا رَنَكِه دَنَكِر عَوْنِيَار مَقَال

One day a clever lean (man) addressed in a dispute in this way a speech to a fat fool. Gulistān (Gulsh. I, p. 155).

In this sentence the verb as predicate (وَكِر) is nearer defined by: يَوَه وَرَخ, one day (Nominative of time), further by: يَه جَدَل, in a dispute (noun with a preposition), by the adverbial expression دَا رَنَكِه, in this manner, thus, and by: دَنَكِر عَوْنِيَار, by a clever lean (man), the agent and logically the subject of the sentence.

§. 211.

II. The compound sentence.

Two or more sentences may so be joined together that a compound sentence is thereby made up. This is done either by way of coordination or of subordination.

*) The proper translation would run thus: the moth has burnt itself — by the candle. — دِرَوَانَه is masc.

A. Coordination of sentences.

Two or more sentences may be so joined together, that every sentence remains independent of the other. The coordination may be either loose or be made up by coordinative conjunctions (cf. §. 175).

دَ مُغَلِّ زَرَّتِي خَوَرَلْ يَه طَرِيفَ دَ سِيَاهَتِي وَر سَرَه وَر

They ate the gold of the Muzals, they were with them in the form of non-combatants*). *Tārīḫ-i murassaʿ* (Gulsh. I, p. 52).

جَنگُونَه بِي وَكِرَلْ اَمَّا يَه هَر جَنك شِنوَارِي بَرِي وَكِر

They fought battles, but in every battle the Shinvārīs got the victory. *Ibid.* (Gulsh. I, p. 52).

يَا هَغَه يَهْتَنَاه نَوْر وَر دَا هَه نَوْر شَوَلْ

يَا دَ خُدَايِ دِي اَوْسِ هَسِي قَرْمَانْ

Either those were other Afghāns (and) these (present) have become others, or such is now the order of God. *Xuṣh'āl* (Gulsh. II, p. 51, 3).

§. 212.

Contraction of coordinate sentences into one.

When two or more sentences have either the same subject or the same predicate or the same near or remote object, or have any other member of the sentence in common, they are usually contracted into one sentence with or without coordinative conjunctions.

خَلَعَتْ اَوْ نِعَمَتِ بِي وَر تَه عِنَايَتِ كَرَه

He bestowed on him a dress of honour and wealth. *Gulistān* (Gulsh. I, p. 178).

*) سِيَاهِي, the shade (scil. دَ لَبَنَكِر, of the army) = non-combatants.

نَه مَدَام دِه سِرِي غَم رِي نَه بِنَادِي دِه هَر دَمَك

Man has neither always grief nor in every moment joy.
H'amīd (Gulsh. II, p. 93, 3).

§. 213.

Concord of the subject and predicate in a contracted sentence.

1) When in a contracted sentence the subject consists of several nouns, the predicate is usually put in the Plural, but it may also remain in the Singular, when the nouns are in the Singular. When the subject consists of nouns partly in the Singular, partly in the Plural, the predicate is only rarely put in the Singular. When the several nouns constituting the subject have the same gender, the predicate agrees with it, but when they differ in gender, the Masculine has, as a rule, the preference; but the predicate may also agree with the gender of the last noun, especially when the several nouns are in the Singular, or it may follow the gender of the most important noun or nouns.

اَمَانَتِ دِيَانَتِ بِي وَر مَعْلُومِ شَوْل

His faithfulness (and) conscientiousness became known to him. Gulistān (Gulsh. I, p. 170).

مَالِ وَ مِلْكِ مَانَرِي بِي وَ سِيَارَلِ دِه نَوَرُو

Wealth and property (and) houses they intrusted to others.
Ašraf xān (Gulsh. II, p. 158, 3).

لَاسِ * پِيشِي كِرِه زَرَكِي سَرِه دِه قَهَقَه خَانَدِي

Hands and feet were made red by the partridge; it laughs with loud laughter. Xušh'al (Gulsh. II, p. 76, 3).

گَنجِ اَوْ خَزَانَه مِي دَا خَايِ دَفَنِ كَرِي نِه

The hoard and treasure has been buried by me in this place.
Kalīlah ō Damanah (Gulsh. I, p. 86).

*) لَاسِ = لَاسِ وَ, the conjunction وَ being occasionally shortened to u; لَاسِ is also used as a collective noun.

یَوَہ شَخْص ثَوْرَہ اَوْ چَارَہ اَوْ کُتّی دَ اَحْدَاد مُظَفَّر خَان تَه رَاوَرِہ*)

One man brought the sword and knife and rings of Ah'dād to Muḍaffar xān. Tārīḫ-i murassas (Gulsh. I, p. 33).

2) When in a contracted sentence the subject consists of a pronoun of the I., II. and III. person, the verb as predicate is put in the I. person Plural; but when the subject is a pronoun of the II. and III. person, the verb is put in the II. person Plural.

عَاشِقِی لَا زَه تَه تَه وَو چِه پَیْدَا وَه

Love was created, when I and thou were not yet. Xušh'al (Gulsh. II, p. 64, 1).

چِه دِ زَه اَوْ رَقِیْب سَم کَوُرُو وَ مَنَح تَه

When I and the rival look straight into thy face. H'amīd (Gulsh. II, p. 101, 2).

§. 214.

B. Subordination of sentences.

Two or more sentences may so be joined together, that one becomes subordinate to the other. A dependent sentence may be subordinated to the main sentence in two ways:

1) by subordinative conjunctions (§. 176).

2) by the relative چِه and relative particles.

It is not to be lost sight of, that also dependent sentences may in their turn be either coordinated or subordinated to each other. The main and dependent sentence may also be contracted into a simple sentence by omitting the predicate in the dependent sentence, as: خُدَايِ دِ هِيَشْخَوَك خَوَار تَه کَا لَکَه مَا, may God not make any one wretched like me (= as he makes me wretched).

*) In this sentence ثَوْرَہ and چَارَہ are considered the most important subjects and the predicate (رَاوَرِہ) therefore agrees with their gender.

§. 215.

1) Subordination of a sentence by subordinative conjunctions.

All subordinative conjunctions are in Paštō constructed with the Indicative, only the final conjunction چه, in order that, requires the Subjunctive (of the Present, Perfect, Plup.), partly also the Optative (of the Imperfect, Plup.), and more rarely the habitual Imperfect (§. 197, b). Also the consecutive conjunction چه, that, so that, requires the Subjunctive after certain verbs, as: to command, to ask, to require etc., and after بویه, it is necessary, خای لری, it is becoming, and similar expressions the Subjunctive is also in use. (cf. 194, c).

خای لری که یوندى خان په خاورو خښ کړم
چه می پس له مرگه خای دى یو مڼاک

It is becoming, that I bury myself in the dust whilst living, as after death my place is a pit *). Rah'mān (Gulsh. II, p. 21, 2).

چه کړم نه وی له خدایه فتح نشته
که آفرزون شی تر ملى سپاه د چا

When there is no favour from God, there is no victory, though the army of some one may be more numerous than locusts. Xušh'al (Gulsh. II, p. 34, 3).

As however the subordination of a sentence by a conditional particle admits of many varieties and is of great importance, we must separately treat of it.

*) In this sentence another sentence is again subordinated to the dependent one by the relative particle چه, 'as'. کړم is the Subjunctive dependent on: خای لری.

§. 216.

Conditional sentences*).

In conditional sentences the dependent part, headed by the conditional conjunction **كَ** kah, if, may either precede the main sentence or follow it. As to the formation of a conditional sentence the following particulars are to be observed:

When the condition and that, which is conditioned thereby, is to be represented as positive and certain, the Indicative is used in the main and dependent part of the sentence; but if the condition and its consequence is to be represented as uncertain or doubtful or as a subjective opinion only, the Subjunctive is used in both parts of the sentence; but the mood may vary in the main and dependent part, according to the degree of certainty, which is to be expressed. In the main sentence the Imperative may also occur under certain circumstances.

زَه رَحْمَانِ بِي خَيْلَه يَارَه نَوْرُ خَه نَه غَوَارِم
 كَه قَبُولَه شِي (** ن خُدَايِ يَه دَر دُعَا حَمَا

I Rahmān do not desire any thing else besides my friend, if my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

كَه تَمَام جَهَانِ يَه خَيْلَه كِيدَه وَخُورِي
 يَاد بَه نَه شِي يَه دَرُودِ آوِ يَه دُعَا

*) What is said here about conditional sentences refers equally to such sentences, which are not strictly conditional according to their form, but according to their meaning. This is the case, when in the dependent sentence an indefinite pronoun is used (instead of the conditional conjunction **كَ**), e. g.: Whatever I would say, would vex him = if I would say any thing, it would vex him.

) **قَبُولَه شِي may be, according to its form, the Indicative or Subjunctive; here it is likely the Indicative.

If thou eat up the whole world in thy belly, thou wilt not be remembered with benediction and prayer.

Rah'mān (Gulsh. II, p. 6).

که دیدن دَد چا خویش وی در ته کوره

If the sight of any body be agreeable to thee, look at him!

Ibid. (Gulsh. II, p. 6).

In lively sentences, when the condition and its consequence is represented as accomplished already, the Aorist is used in both parts of the sentence with the sense of the Present. (§. 199, c).

سری ور ته ده تلوار واستوه که نن صبا را ووتل بهتر که نه مسره شول

Send quickly a man to them: if they come out to me (if they have come out) this morning, it is better, if not, they are dead (they have become dead).

Tārīḫ-i murassas (Gulsh. I, p. 31).

In a similar way the condition is anticipated as accomplished already (in the sense of a Past Future) in such sentences, where the consequence of the condition is predicated as future.

که می یار ولیده چه دا دی زره به بهار شی ده زیر کلون

If I have (= will have) seen my friend, that he is here, (my) heart will become a spring with yellow roses.

Ah'mad Shāh (Gulsh. II, p. 208, 2).

ناهموارشی به هرگز در پیشی نه شی

که ده خپله آندیشنه سری هموار وه

Improprieties will never happen to him, if a man will have been (has been) proper in his own thought.

Xuṣh'al (Gulsh. II, p. 58, 1).

2) When the condition and that which is conditioned thereby, is to be represented as such, that it could happen under certain circumstances, but does not happen in reality, because the condition is not fulfilled, the Conditional of the Imperfect is usually employed in the dependent sentence and in the main sentence the Habitual Imperfect. (See also sub 4).

کَه پَیْدَا نَه وَای دِیْدَن بَیْلَتُون بَه مَرُوَه *

لَه دِیْدَن خُون بَهِیْرِ دَرِیغ دَرِیغ

If there would be no meeting, separation would be dead; on account of meeting the blood flows, alas, alas!

Alīmad Shāh (Gulsh. II, p. 207, 1).

In poetry the simple Aorist is sometimes used instead of the Habitual Aorist *بَه وَه* etc.; e. g.

کَه دَ یَارَن هَجَر غَم رَا بَانِد نَه وَی

رَا تَه سَهْل وَه سَرِیوَن زَنْدَان اَوَر

If the grief about the separation from the friend would not press upon me, the fire of the prison would be easy to me, o men!

Ašraf ḡān (Gulsh. II, p. 156, 2).

دَ غَنَچِی خُنْدَا مُکَال وَه پَه چَمَن کَبِی

کَه نَسِیم دِر مُکْدَر نَد کِری هَر صَبَا

The laughing of the rose-bud would be impossible in the garden, if not every morning the zephyr would pass over it.

Xušh'al (Gulsh. II, p. 33, 1).

The Conditional of the Imperfect may also be used as well in the main as in the dependent sentence; e. g.

غَم خَو سَتَا دَ رُسَوَائِی کَرَم نَه دَ سَر کَرَم

کَه مِی دَا اَنَدِیْبَنَه نَه وَی تَا کَتَتِی

I grieve indeed for thy shame, not about (my) head; if I had not this anxiety, thou wouldst see (what I would do).

Xušh'al (Gulsh. II, p. 62, 2).

3) When the condition and that, which is conditioned thereby, is represented as such, that it could have happened under certain circumstances, but has in reality not happened, because the

* *بَه وَه* — the habitual Aorist, because this auxiliary is not possessed of an Imperfect; see §. 200.

condition has not been fulfilled, the Subjunctive of the Pluperfect or the Habitual Imperfect is used in the main sentence, and the Conditional of the Pluperfect or the Subjunctive of the Pluperfect in the dependent sentence, or the Conditional of the Pluperfect may be used in both parts of the sentence, when the main sentence contains a dependent sentence at the same time, subordinated by the conjunction چه, which in such a conjuncture requires the Conditional mood (§. 205, 6).

نَه بَرَوَه شِيَه بِي تَاخِير كَرِي دِي مَا بَه بَهَا دَ وَيَنَخِي دَوچِنْدَه
وَر كَرِي وَه

If he had delayed it one night, I would have given him double the price of the slave-girl. Gulistān (Gulsh. I, p. 185).

بِه نَارَو بَه مِي بِيْدَار كَر كِه خُوب وَرِي دِي
بَار وَيِن رَا تَه اَوْدَه شَه دِلْرَبَا حَمَا

I would have awakened him by my cries, if he had been overcome by sleep; being quite awake my heart-ravisher became sleepy towards me. Rah'mān (Gulsh. II, p. 4, 1).

كِه پَرُوهِيدَلِي بَه تَاسُووَتِي چِه خَه دِي هَغَه — بَه نَه كَرَمُو بَانِد
بَه تَاسِي حُكَم نَه كَاوَه

If you had understood, what this is — you would not have passed judgement on the innocent. Matth. 12, 7.

كِه تَا هَم دَا هَسِي لِيْدَلِي وَي لَكِه مَا لِيْدَلِي دِي شَايْد *) چِه صَاخَرَا
دِ هَم دَ دِيوَلَه غَم پَرِيئِي وَي

*) The main sentence is here شَايْد, it is possible, which by means of the conjunction چه subordinates the following sentence, in

If thou hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalīlah ō Damanah (Dorn, Chrest. p. 10).

4) As in Persian the Conditional of the Imperfect is often used in Paštō in the sense of the Conditional of the Pluperfect, which must be gathered from the context. The Conditional of the Imperfect may either be used in both parts of the sentence, or the Habitual Imperfect may be used in the main sentence and the Conditional of the Imperfect in the dependent sentence.

که په ما دی څه اثر کولی وعض تا ناصیح را ته هاله ویلی وعض

If thy admonition had made any impression on me, thou, o adviser, wouldst then have told me admonition.

H'amīd (Gulsh. II, p. 90, 2).

چه څه می ویلی مالکې می د ده په هرهار دوروکی

Whatever I would have said, I would have sprinkled salt on his wound. Gulistān (Gulsh. I, p. 171).

د طالب د مطلوب راز به ما در وینو

که ته نه وای خبردار نه دی وواچ

I would have shown to thee the secret of the seeker and the sought, if thou hadst not been aware of this custom.

Rah'mān (Gulsh. II, p. 13, 3).

§. 217.

Elliptical conditional sentences.

The Paštō uses also elliptical conditional sentences, the main sentence of which must be supplied from the context.

1) When the conjunction که is connected with the Subjunctive of the Present, an optative sentence is formed,

which the Conditional of the Pluperfect is required, corresponding to the Conditional of the Pluperfect, used in the dependent sentence headed by که, if.

to which must be properly supplied: it is good or something like it. By the Subjunctive Present the desire or wish is predicated as possible.

زَهْ خَوَاجَهٗ مُحَمَّدٍ دِ پَرُوٓتِ يَمِ يَهْ دَرَبَارِ كَبِي
مِيَّانِ صَاحِبِ كَهْ مِي وَنِسِي تَر لَاسْ

I Xavājah Muh'ammad have fallen down at thy court; o Lord, if thou take me by the hand (supply: it is good = please take me by the hand!). Xavājah Muh'ammad (Gulsh. II, p. 112, 1).

2) When the conjunction **كَهْ** is connected with the Conditional of the Imperfect, it is hinted thereby, that the desire or wish is looked upon as impossible.

مَرْتَبَهٗ كَهْ سَتَا دِ عِشْقِ كَرَمِ وَرِ خَرَكَنْدَهٗ
مَلَايِكِ بَهْ وَارَهٗ وَائِي كَهْ بَشَرِ دِي

When I make known to them the degree of thy love, all angels will say: if we (only) would be men!

Rah'mān (Gulsh. II, p. 27, 2).

The dependent sentence may also, vice versa, be wanting; in such cases the condition is to be gathered from the context. Or the dependent sentence may be replaced by an Anakoluthon, which contains, logically, the condition. In such (main) sentences the Habitual Imperfect is used, sometimes also the Habitual Aorist.

مَا بَهٗ سَارِ دِ سَرَقَدَمِ كَرِ سَتَا وَ لُورَتَهٗ مِي بَهٗ يَمِ كَرِ
مَا بَهٗ سَتَرَكِي كَرِي نَعْلَيْنِ تَلَمِ بَهٗ زَهٗ يَهٗ رَاسِ يَهٗ عَيْنِ

I would (willingly) make of my head the sole of the foot, I would make an ocean to thy daughter.

I would make my eyes shoes, I would go on my head and eye (supply: if it was possible for me to leave my place).

Yusuf and Zulaiḡā (Dorn, Chrest. p. 202).

يَوُ زَمَانِ بَهٗ هَجَرِي تِيرِ يَهٗ دَكْنِ نَهٗ كَرِ
دَوْرَانِ كَلَهٗ يَهٗ وَدِنَا خِيَلَهٗ رَضَا كَا

The exiled would have never passed a moment in the Dekhan — but when does fate assent to one's word? (= if fate would assent to one's word). Ašraf ḡān (Gulsh. II, p. 153, 1).

نَندَارِچِيَانُو بَه ٻِي شَرْح دَ مَخ وَه كَرِه
تَحْخِير وَر تَه آوَار دَ لَا تَقُلْ كَا

The spectators would have made a description of (her) face — amazement called out to them: do not speak!

ʔAbd-ul-Qādir ḡān (Gulsh. II, p. 190, 1).

§. 218.

2) Subordination of a sentence by the relative pronoun and relative adverbs.

Relatively dependent sentences are formed by the relative pronoun چه, which refers to the noun of another sentence, or by relative adverbs, which are usually in correlation with another adverb.

بُت پَرَسْت وَاِنِي حَمِيد وَهَغَه كَس تَه
چه بَنَدِكِي كَرِي دَ خُدَايِ يَه رُويِ رِيَا كَنِبِي

H'amīd calls him an idolater, who serves God with the face and hypocrisy.. H'amīd (Gulsh. II, p. 88, 2).

كَه يَار غَوَايِي هُنَبَرَه زَارَه خَوِچَه دَر شِي حَمِيدَه

If thou wilt have (thy) friend, wail so long till he come to thee, o H'amīd! H'amīd (Gulsh. II, p. 89, 2).

§. 219.

Abbreviation of subordinate sentences.

A subordinate sentence may be abbreviated by the construction with the Nominative absolute (§. 181, 2, sqq.). In this case the subordinative conjunction is left out and the sentence is loosely

subordinated to the main sentence, the subject (or agent, who may be expressed in the Instrumental) being always identical with the subject (or agent) of the main sentence.

ځَاځُو غَوښه ټي په منځل کښي نيولي په نيودي د يوي وني ټي
پرواز کاوه

Having taken a little flesh in its bill it flew about in the vicinity of a tree. *Kalīlah ō Damanah* (Gulsh. I, p. 87).

§. 220.

The direct oration.

The Paštō knows no *oratio obliqua* and does therefore not subordinate such sentences, as the Latin, but renders with primitive simplicity the words, as they were spoken (in a direct oration). These words are always introduced by the particle چه (like the Greek *ὅτι* and the Persian که) without being subordinated thereby to the main sentence, and this چه is therefore in such cases only a sign of a following direct oration and is not to be translated.

په عرض ټي ورسول چه که منصب زه يواځي واخلم دا نور قوم به را
سره حسد وگا

He respectfully rejoined: if I alone take this dignity, these my other countrymen will envy me.

Tārīḫ-i murassaʿ (Gulsh. I, p. 43).

هرمړ شاهزاده چا و پښتیده چه د دلار د وزیرانو ځاځه د ځه خطا
ولیده چه د وتړل

Somebody asked the Prince Hurmuz: what fault hast thou seen in the *vazīrs* of (thy) father, that thou hast imprisoned them?

Gulistān (Gulsh. I, p. 162).

§. 221.

Interrogatory sentences.

It is evident from the preceding paragraph, that in Paštō only direct interrogations are in use. The question itself is generally not pointed out by interrogatory particles, but only by the voice of the speaker; sometimes **خَه** is employed as interrogatory particle, after the precedent of the Hindī (**किया**), which need not be translated. The double interrogation (whether — or) is expressed by: **خَه**, **كَه** — **كَه**, **هَآ**, but in the first member **خَه** or **كَه** is often dropped.

آرَویدَلِی دِ نَه دِی چِه حَکِیْمَانَو وِیَلِی دِی

Hast thou not heard, that the wise have said?

Gulistān (Gulsh. I, p. 169).

خَه دَ غَم دَلَو دِی چِه حَمَا دِه سَتَرکو دِی دِیوَت

نَه وِیَنَم دِه سَتَرکو حَقِیْقَت وَآرَه مُبِیْن

Is it the veil of grief, that has fallen on my eyes? I do not see the whole clear truth. *Xuṣṣ'āl* (Gulsh. II, p. 52, 3).

دِه دَهَن کِیْسِی دِ غَاښوَنه تِجَلَه کَا

یَا غُوښَتِی دِه غُنچِه کِیْسِی دِ شَبَنم دِی

Are in thy mouth thy teeth glittering, or are they drops of dew on the rose-bud? *Rah'mān* (Gulsh. II, p. 29, 1).

§. 222.

Ellipsis.

An ellipsis is frequently met with in Paštō, especially in poetry. It is very common, that in interjectional sentences (especially in asseverations and imprecations) the verb 'to be' is left out, as: **سَتَا دِه سَر** (supply: **وَو**), by thy head (I swear).

نَه بَلَوچ نَه فَزَارَه وَارَه چِرکِین دِی

نَه ئی دِین نَه ئی مَذْهَب سَتَرِ ئی فَاش

Whether Balōch or Hazārah, all are dirty, they have neither faith nor religion; may their privities be disclosed! *).

Xuṣṣ'āl (Gulsh. II, p. 46, 3).

Besides this we meet with some kinds of Aposiopesis (reticence), the most common of which we will point out in the following quotations.

هَر خُورک چِه نَه دِی فَا نِی نَفَس وَابَسْتَنکِی کَا

نَه بَه شِی تَرِی دِه زَنَاحِیر سَرَه هَوَا

Whoever depends on this transitory breath, (he shall know that) the wind (breath) will not be bound with a chain.

Rah'mān (Gulsh. II, p. 5, 2).

نَه یَوَه پِیَالَه دَ مِیو نَه دَ دَرَسْت جَهَان خِرَاج

زَه اَوَمِی آئِ مُحْتَسِب کَه مِی خُونَه شِی تَارَاج

Not a cup of wine — not the tribute of the whole world. I and the wine, o censor! though my house be plundered. (I. e. A cup of wine is not to be compared or exchanged for the tribute of the whole world. I and the wine are inseparable etc.).

نَه یَو بَنَه لَاقِف فَرَزَنَد دَ پِلَار دِه خُونَه

نَه دَ سُرُو دَ سِیپِنُو گَنج دَ دَه دِه کُور

Not a good worthy child in the house of the father — not a treasure of gold and silver in his house (= a good child is not to be compared with — or is far superior to —).

دَ صَبَا بَانک دَ مَلَا وِیل دَ زَاهِد لَه هَغَه کُور وَتَل دِه جُسْت وَ جُو دَ بَل

حَايِ شَه

The cry of the morning (= the crowing of the cock), the call of the Mullā (from the minārah), the issuing of the ascetic from that house (was one and the same), he went in search of another place. Kalīlah ō Damanah (Gulsh. I, p. 111).

*) Supply here: دِی; this is a common Afghān imprecation.

Appendix I.

The Calendar of the Afghāns.

The Afghāns reckon by lunar years according to the common muh'ammadan calendar. The names which they give to the months of the year differ from the Arabian nomenclature, wherefore we have put down the Paṣtō and the corresponding Arabic appellations of the months.

| Paṣtō. | days. |
|--|-------|
| حَسَنُ حُسَيْنِ h'asan h'usain | 30 |
| صَفَرَه safarah | 29 |
| وَرَنْبَتِي خُور*) vṛumbāi xōr | 30 |
| دَوَيَمَه خُور dvayamāh xōr | 30 |
| دِرَيَمَه خُور dreyamāh xōr | 30 |
| خَلَوَرَمَه خُور ṭalōramāh xōr | 29 |
| دَ خُدَايَ مِيَاشَت da xudāe miāšt **) | 30 |
| شَو قَدَر***) šō qadr { | 29 |
| بَرَات barāt } | |
| رَوژَه rōžāh | 30 |
| وَرُوكِي أَخْتَر vṛūkai axtar | 29 |
| مِيَانَه miānāh | 30 |
| لَوِي أَخْتَر lōe axtar | 29 |

*) Literally: the first sister.

**) Literally: the month of God.

***) Also: دَ بَرَات مِيَاشَت or: شَو قَدَر مِيَاشَت is assimilated from شَب night, therefore شَو قَدَر = Pers. شَبِ قَدَر.

A r a b i c.

| | days. |
|--|-------|
| مُحَرَّم muh'arram | 30 |
| صَفَر safar | 29 |
| رَبِيعُ الْأَوَّلِ rabīʿu-l-avval | 30 |
| رَبِيعُ الثَّانِي rabīʿu-ṭṭānī | 30 |
| جُمَادَى الْأَوَّلِ jumāda-l-avval | 30 |
| جُمَادَى الثَّانِي jumāda-ṭṭānī | 29 |
| رَجَب raġab | 30 |
| شَعْبَانَ šaʿbān | 29 |
| رَمَضَانَ ramazān | 30 |
| شَوَّال šavvāl | 29 |
| ذِي الْقَعْدَةِ ḏī-l-qadāh | 30 |
| ذِي الْحِجَّةِ ḏī-l-h'ijġah | 29 |

In the eastern parts of Afghānistān, which border on India, the Indian appellations of the months are frequently used. These are solar months; their names are:

P a ṣ t ō.

H i n d ī.

| | |
|---|----------------|
| بَيْسَاك, وِسَاكِ baisāk, visāk, April-May*). | बैसाख baisākh. |
| جِيٲ jēt | जेठ jēṭh. |
| هَار, آَر hār, ār | असाढ़ asāṛh. |

*) Properly from the middle of April to the middle of May.

| | | |
|----------------------------|--------------------|-----------------------|
| سَاوَن sāvān. | } July-August. | सावन् sāvān (श्रावण). |
| پاشکال pašakāl*) | | |
| بَادِرُو bādrō . . . | August-September. | भादेां bhādō (भाद्र). |
| آسُو asū . . . | September-October. | आसिन् āsin. |
| کَتاک katak . . . | October-November. | कातिक kātik. |
| مَکَر magar**) | November-December. | अघन aghan (आयहायण). |
| پوه pōh . . . | December-January. | पौष pauṣ (पूस्). |
| مَاه māh . . . | January-February. | माघ māgh. |
| پَاغَن پَاغَن paganṛ . . . | February-March. | फागुन phāgun. |
| چیتَر čētār . . . | March-April. | चैत्र čaitr (चैत्). |

For the days of the week the Persian appellations are in use in Western Afghānistān, as: شنبه šambeh, Saturday, یک شنبه yak šambeh, Sunday etc., but in Eastern Afghānistān the following names, partly taken from the Hindī, are current:

| Paštō: | Persian: |
|--|-------------------------|
| خَالِي xālī, Saturday. | شنبه šambeh. |
| اِتَبَار, اِتْوَار itbār, itvār, Sunday. | یک شنبه yak šambeh. |
| گل, پیر gul, pīr, Monday. | دو شنبه dō šambeh. |
| ناهِ nahāh, Tuesday. | سه شنبه seh šumbeh. |
| چار شنبه čar šambeh, Wednesday. | چهار شنبه čahār šambeh. |

*) پاشکال = वर्षकाल, the rainy season, rain falling in the Panjāb chiefly in July-August.

**) Sindhī: मंघिरु manghiru, Panjābī: मंघर (मार्गशिर).

| | |
|----------------------------|-----------------------------------|
| پانښنبه pānšambeh | } Thursday. پنج شنبه panj šambeh. |
| د زیارت ورځ da ziārat vrad | |
| جمعه jumšāh, Friday. | جمعه jumšāh. |

The names of the different seasons are: سپرلي sparlai, spring (or پسرلي psarlai), comprising February, March and April; اوری ōrai, summer generally (consisting of دوبي dubai, hot weather, May and June, and پشکال pašakāl, rainy season, July-August); مني manai, autumn, (the latter half of August, September, October); زمي žimai, winter (November, December, January). This division of the seasons however can only be applied to the moderate hill-climate of Afghānistān.

Appendix II.

Survey of the conjugation of the Paṣtō verbs.

I. The intransitive verb ending in al.

Infinitive: تېل tṣ-al, to flee.

Imperative:

Sing. و تېه vō tṣ-ah, flee.

Plur. و تېشي vō tṣ-aī, flee ye.

A. From the Imperative are formed:

1) The Present.

Sing.

زَهْ تَبِّم zah tš-am, I flee.

تَهْ تَبِّی tah tš-ē, thou fleest.

هَهْ تَبِّی hayah tš-ī, he, she flees.

Plur.

مُوْر تَبِّو mūž tš-ū, we flee.

تَاسِی تَبِّی tāse tš-aī, you flee.

هَهْ تَبِّی hayah tš-ī, they flee.

2) The Subjunctive Present.

Sing.

زَهْ وَتَبِّم zah vō tš-am, I may flee.

تَهْ وَتَبِّی tah ǒ tš-ē, thou mayst flee.

هَهْ وَتَبِّی hayah vō tš-ī, he, she may flee.

هَهْ دِ وَتَبِّی hayah de vō tš-ī, he, she should flee.

Plur.

مُوْر وَتَبِّو mūž vō tš-ū, we may flee.

تَاسِی وَتَبِّی tāse vō tš-aī, you may flee.

هَهْ وَتَبِّی hayah vō tš-ī, they may flee.

هَهْ دِ وَتَبِّی hayah de vō tš-ī, they should flee.

3) The Future.

Sing.

زَهْ بَه وَ تَبَّام zah bah vŏ tŕ-am, I shall flee.

تَه بَه وَ تَبَّي tah bah vŏ tŕ-ē, thou wilt flee.

هَه بَه وَ تَبَّي hayah bah vŏ tŕ-ī, he, she will flee.

Plur.

مُورَه وَ تَبَّام mūr bah vŏ tŕ-ū, we shall flee.

تَاسِي بَه وَ تَبَّي tāe bah vŏ tŕ-aī, you will flee.

هَه بَه وَ تَبَّي hayah bah vŏ tŕ-ī, they will flee.

B. From the participle praeterite are formed:

4) The Imperfect.

Sing.

زَهْ تَبَّام zah tŕ-al-am, I fled.

تَه تَبَّام tah tŕ-al-ē, thou fledst.

هَه تَبَّام hayah tiŕ, he fled.

هَه تَبَّام hayah tŕ-al-āh, tŕ-āh, she fled.

Plur.

مُور تَبَّام mūr tŕ-al-ū, we fled.

تَاسِي تَبَّام tāse tŕ-al-aī, you fled.

هَه تَبَّام hayah tŕ-al, tŕ-ah, masc.

هَه تَبَّام hayah tŕ-al-ē, tŕ-ē, fem.

} they fled.

5) The Habitual Imperfect.

Sing.

زَهْ بَه تَنَبَلَم zah bah tš-al-am, I used to flee
etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

Sing. and Plur.

| | | |
|--|---|---|
| تَنَبَلَي, تَنَبَلِي, تَنَبَلَاي (تَنَبَي, تَنَبِي, تَنَبَاي) | { <div> زَهْ zah تَه tah هَاه hayah مُوز mūž تَاسِي tāse هَاه hayah </div> } | { <div> tš-al-ai, tš-al-ē, tš-al-āē (tš-ai, tš-ē, tš-āē). </div> } |
| | | |
| | | |
| | | |
| | | |

(If) I, thou, he, she, we, you, they would flee; or: would
that I, thou, he, she, we, you, they would flee!

7) The Aorist.

Sing.

زَهْ وَ تَنَبَلَم zah vō tš-al-am, I fled.
etc. etc. (like the Imperfect).

8) The Habitual Aorist.

Sing.

زَهْ بَه وَ تَنَبَلَم zah bah vō tš-al-am, I used to flee.
etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed:

9) The Perfect.

Sing.

| | | | |
|-----|------------------|-----------------------------|----------------------|
| يَم | تَبَلَى, تَبَلَى | tš-al-ai (m.), tš-al-e (f.) | yam, I have fled. |
| تِي | ” | ” | ” ē, thou hast fled. |
| دَي | تَبَلَى | tš-al-ai dai | he |
| دَه | تَبَلَى | tš-al-e dah | she |
| | | | } has fled. |

Plur.

| | | |
|-----|---------|-----------------------------|
| دُو | تَبَلَى | tš-al-ī yū, we have fled. |
| تِي | ” | tš-al-ī aī, you have fled. |
| دِي | ” | tš-al-ī dī, they have fled. |

10) The Subjunctive of the Perfect.

Sing.

| | | |
|-----|-------------------|------------------|
| وِي | تَبَلَى masc., he | } may have fled. |
| | تَبَلَى fem., she | |

Plur.

وِي تَبَلَى tš-al-ī vī, they may have fled.

11) The Pluperfect.

Sing.

تنبلی وُم tṣ-al-ai (m.), tṣ-al-e (f.) vum, I had fled.

دی ” ” ” ” vē, thou hadst fled.

| | | |
|-----------|-------------------|-------------|
| تنبلی وُه | tṣ-al-ai vuh, he | } had fled. |
| تنبلی وَه | tṣ-al-e, vah, she | |

Plur.

وُو تنبلی tṣ-al-ī vū, we had fled.

وئی ” ” vaī, you had fled.

| | | |
|---------|------------|------------------|
| وُو ” ” | vū (masc.) | } they had fled. |
| دی ” ” | vē (fem.) | |

12) The Subjunctive of the Pluperfect.

Sing.

تنبلی وُم باه tṣ-al-ai (m.), tṣ-al-e (f.) vum, I would have fled, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

| | | | |
|---------------------------|---|----------|-------------------------------------|
| تنبلی وُم, تنبلی وئی, وای | { | زَ zah | } tṣ-al-ai, tṣ-al-ē vai, vē, vāē |
| | | تَ tah | |
| | | هَ hayah | |

(If) I, thou, he, she would have fled; or: would that I, thou, he, she had fled!

Plur.

تنبلی دی, دی, وای }
 $\left. \begin{array}{l} \text{مُو} \text{ mūž} \\ \text{تاسی} \text{ tāse} \\ \text{هغه} \text{ hayah} \end{array} \right\} \text{tš-al-ī vai, vē, vāē.}$

(If) we, you, they would have fled; or: would that we, you, they had fled!

14) The Past Future.

Sing.

به تنبلی, تنبلی یم bah tš-al-ai (m.), tš-al-e (f.) yam, I shall have fled.
 ٿی ” ” ” ” ” ” ē, thou wilt have fled.
 دی ” ” ” ” ” ” vī, he, she will have fled.

Plur.

به تنبلی یو bah tš-al-ī yū, we shall have fled.
 ٿی ” ” ” ” ” aī, you will have fled.
 دی ” ” ” ” ” vī, they will have fled.

II. The intransitive verb ending in -ēd-al.

a) دریدل dar-ēd-al, to stand, primit. verb.

b) زړیدل zar-ēd-al, to become old, derivat. verb. (زړ).

Imperative.

Sing.

a) و دَرِيژَه vŏ dar-ēž-ah, stand!

b)
$$\left. \begin{array}{l} \text{زَر} \text{ zōr (masc.)} \\ \text{شَه} \left\{ \begin{array}{l} \text{زَرَه} \text{ zaṛ-āh (fem.)} \end{array} \right. \end{array} \right\} \text{šah, become old!}$$

Plur.

a) و دَرِيژِي vŏ dar-ēž-aī, stand ye!

b)
$$\left. \begin{array}{l} \text{زَارَه} \text{ zārah (masc.)} \\ \text{شِي} \left\{ \begin{array}{l} \text{زَرِي} \text{ zaṛē (fem.)} \end{array} \right. \end{array} \right\} \text{šaī, become ye old!}$$

With the prohibitive particle مَه mah zaṛ-ēž-ah, Plur.
مَه زَرِيژِي mah zaṛ-ēž-aī, do not become old!

A. From the Imperative are formed:

1) The Present.

Sing.

a) زَه دَرِيژِم (دَرِم) zah dar-ēž-am, (dar-am), I stand.

تَه دَرِيژِي (دَرِي) tah dar-ēž-ē (dar-ē), thou standest.

هَه دَرِيژِي (دَرِي) hayah dar-ēž-ī (dar-ī), he, she stands.

Plur.

مُو دَرِيژُو (دَرُو) mūž dar-ēž-ū (dar-ū), we stand.

(تاسی دَرِی تَی) tāse dar-ēž-aī (dar-aī), you stand.

(تَی دَرِی هَا) hayah dar-ēž-ī (dar-ī), they stand.

b)

Sing.

زَرِی زَ zah zar-ēž-am, I become old.

etc. etc. (quite like زَرِی).

2) The Subjunctive Present.

a)

Sing.

زَ وَ دَرِی zah vō dar-ēž-an, I may stand.

etc. etc. (like the Present).

b)

Sing.

| | | | |
|-----|-------------------------------|---|--------------------------------|
| شَم | زَ زَرِی (m.) zah zōr | } | šam, I may become old. |
| | زَ " (f.) " zar-āh | | |
| شِی | " تَ (m.) tah " | } | šē, thou mayst become old. |
| | " " (f.) " " | | |
| شِی | " هَا (m.) hayah " | } | šī, he, she may become old. |
| | " " (f.) " " | | |
| شِی | زَ وَ دَرِی (m.) hayah de zōr | } | šī, he, she should become old. |
| | زَ وَ " (f.) " de zar-āh | | |

Plur.

| | | | |
|-----|----------------------------|---|--------------------------|
| شَو | زَ وَ زَرِی (m.) mūž zārah | } | šū, we may become old. |
| | زَ وَ " (f.) " zar-ē | | |
| شِی | " تَاسی tāse " | } | šāī, you may become old. |
| | " " " " | | |

شی { " " " " } šī, they may become old.

شی { " " " " } šī, they should become old.

3) The Future.

- a) Sing.
- zah bah vō dar-ēž-am, I shall stand.
- tah bah vō dar-ēž-ē, thou wilt stand.
- hayah bah vō dar-ēž-ī, he, she will stand.

Plur.

mūž bah vō dar-ēž-ū, we shall stand.

tāse bah vō dar-ē-ž-aī, you will stand.

hayah bah vō dar-ēž-ī, they will stand.

- b) Sing.
- شَم { (m.) zah bah zōr } šam, I shall become old.
- { (f.) " " zar-āh }
- شی { (m.) tah " " } šē, thou wilt become old.
- { (f.) " " " }
- شی { (m.) hayah " " } šī, he, she will become old.
- { (f.) " " " }

Plur.

| | | |
|-----|--------------------|-----------------------------|
| شو | (m.) mūž bah zārah | } šū, we shall become old. |
| | (f.) „ „ zar-ē | |
| شئی | (m.) tāse „ „ | } šāī, you will become old. |
| | (f.) „ „ „ | |
| شی | (m.) hayah „ „ | } šī, they will become old. |
| | (f.) „ „ „ | |

B. From the participle preterite are formed:

4) The Imperfect.

a)

Sing.

زَه دَرِیدَم, zah dar-ēd-al-am, dar-ēd-am, I stood.

تَه دَرِیدِی, tah dar-ēd-al-ē, dar-ēd-ē, thou stoodst.

| | |
|--|----------|
| هَغَه دَرِیدَه (m.) hayah dar-ēd-aḥ, he | } stood. |
| هَغَه دَرِیدَلَه (f.) hayah dar-ēd-al-āh, dar-ēd-āh, she | |

Plur.

مُوَر دَرِیدَلُو, mūž dar-ēd-al-ū, dar-ēd-ū, we stood.

تَاسِی دَرِیدَلِی, tāse dar-ēd-al-aī, dar-ēd-aī, you stood.

| | |
|---|---------------|
| هَغَه دَرِیدَل (m.) hayah dar-ēd-aḥ, dar-ēd-aḥ | } they stood. |
| دَرِیدَلِی, دَرِیدِی (f.) „ „ dar-ēd-al-ē, dar-ēd-ē | |

b) Sing.

زَه زَرِدَدَم, زَرِدَم zah zar-ēd-al-am, zar-ēd-am, I became old.

etc. etc. (like زَرِدَدَم etc.).

5) The Habitual Imperfect.

a) Sing.

زَه بَه دَرِدَدَم, بَه دَرِدَم zah bah dar-ēd-al-am, bah dar-ēd-am,

I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زَرِدَدَم, بَه زَرِدَم zah bah zar-ēd-al-am, bah zar-ēd-am,

I used to become old; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a)

| | | | |
|----|--------------------------|--|----------------------------|
| *) | دَرِدَدَلِي, دَرِدَدَلِي | $\left(\begin{array}{l} \text{زَه, تَه, هَه} \\ \text{zah, tah,} \\ \text{hayah} \end{array} \right.$ | dar-ēd-al-ai, dar-ēd-al-ē, |
| | | | or |
| | دَرِدَدِي, دَرِدَدِي | $\left(\begin{array}{l} \text{مُو, تَاسِي, هَه} \\ \text{mūž,} \\ \text{tāse, hayah} \end{array} \right.$ | or |

(If) I, thou, he, she, we, you, they would stand; or: would that I etc. would stand!

b) Sing.

| | | | | |
|---------------------|--|------|--------|--|
| شَوِي, شَوِي, شَوِي | $\left(\begin{array}{l} \text{زَه, تَه, هَه} \\ \text{zah, tah, hayah} \end{array} \right.$ | (m.) | zōr | $\left. \begin{array}{l} \text{šv-al-ai, šv-} \\ \text{al-ē, šv-al-āē} \end{array} \right\}$ |
| | | | | |
| شَوِي, شَوِي, شَوِي | $\left(\begin{array}{l} \text{زَه, تَه, هَه} \\ \text{zah, tah, hayah} \end{array} \right.$ | (f.) | zar-āh | $\left. \begin{array}{l} \text{šv-ai, šv-ē,} \\ \text{šv-āē} \end{array} \right\}$ |

*) Or دَرِدَدَلِي dar-ēd-al-āē, دَرِدَدَلِي dar-ēd-āē.

(If) I, thou, he, she would become old; or: would that I, thou, he, she would become old!

Plur.

| | | | | |
|--------------|---|--|---|---------------|
| etc. شَوَلَي | { | مُوز، تَاسِي، قَعَه زَارَه (m.) mūž, tāse, hayah zārah | { | šv-al-ai etc. |
| or | | | | |
| etc. شَوِي | { | زَرِي " " (f.) " " " zar-ē | { | šv-ai etc. |
| | | | | |

(If) we, you, they would become old; or: would that we, you, they would become old!

7) The Aorist.

a)

Sing.

زَه وَدَرِيْدَم، وَدَرِيْدَم zah vō dar-ēd-al-am, vō dar-ēd-am,

I stood; etc. etc. (like the Imperfect).

b)

Sing.

| | | | | |
|-------------------|---|------------------------|---|------------------|
| *) شَوَم، شَوَلَم | { | زَه زَوَر (m.) zah zōr | { | šv-am, šv-al-am, |
| | | زَرَه " (f.) " zar-āh | | I became old. |

| | | | | |
|----------------|---|------------------|---|--------------------|
| شَوِي، شَوَلِي | { | " تَه (m.) tah " | { | šv-ē, šv-al-ē, |
| | | " " (f.) " " | | thou becamest old. |

| | | | | | | | |
|----------------|---|------------------|---|------------------|-----|---|-------------|
| شَه | ، | قَعَه (m.) hayah | ، | šah, | he | { | became old. |
| شَوَه، شَوَلَه | ، | " (f.) " " | ، | šv-āh, šv-al-āh, | she | | |

Plur.

| | | | | |
|----------------|---|----------------------------|---|----------------|
| شَوُو، شَوَلُو | { | مُوز زَارَه (m.) mūž zārah | { | šv-ū, šv-al-ū, |
| | | زَرِي " (f.) " zar-ē | | we became old. |

*) شَوَم is not so much in use as شَوَم.

| | | | | |
|---------------------|---|----------------------|---|-----------------------|
| شَوْتِی, شَوَلِی | { | ” تَاسِی (m.) tāse ” | { | šv-aī, šv-al-aī, |
| | | ” ” (f.) ” ” | | you became old. |
| شَوَل, شَوِه, شَوَل | { | ” هَغِه (m.) hayah ” | { | šv-ū, šv-ah, |
| | | | | šv-al |
| شَوِی, شَوِی | { | ” ” (f.) ” ” | { | šv-ē, šv-al-ē |
| | | | | they be- came old. |

8) The Habitual Aorist.

- a) Sing.
 زَه بَه وَدَرِیْدَم, zah bah vō dar-ēd-al-am, bah vō dar-ēd-am,
 I used to stand; etc. etc. (like the Imperfect).

- b) Sing.
 زَه بَه زَوَر شَوَم, zah bah zōr šv-am, I used to become old.
 etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be“
 are formed:

9) The Perfect.

- a) Sing.
- | | | | | |
|-----|---|---|---|---------------------|
| یَم | { | زَه دَرِیْدَنِی (*) (m.) zah dar-ēd-al-ai | { | yam, I have stood. |
| | | دَرِیْدَنِی (f.) ” dar-ēd-al-e | | |
| تِی | { | ” تَه (m.) tah ” | { | ē, thou hast stood. |
| | | ” ” (f.) ” ” | | |
| دِی | { | ” هَغِه (m.) hayah ” | { | dai, he |
| دِه | { | ” ” (f.) ” ” | { | dah, she |
| | | | | has stood. |

*) Or دَرِیْدَنِی dar-ēd-ai, fem. دَرِیْدَنِی dar-ēd-e, Plur. (com.) دَرِیْدَنِی dar-ēd-l.

Plur.

| | | |
|-------------------|---------------------|----------------------|
| مُور دَرِیدَنی یو | mūž dar-ēd-al-ī yū, | we have stood. |
| تاسی ٬٬ ئی | tāse ٬٬ | aī, you have stood. |
| هغه ٬٬ دی | hayah ٬٬ | dī, they have stood. |

b)

Sing.

| | | |
|----|---|--------------------------|
| نم | $\left\{ \begin{array}{l} \text{زه زور شوی (m.) zah zōr šavai} \\ \text{٬٬ زره شوی (f.) ٬٬ zar-āh šave} \end{array} \right\}$ | yam, I have become old. |
| ئی | $\left\{ \begin{array}{l} \text{٬٬ ٬٬ تَه (m.) tah ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$ | ē, thou hast become old. |
| دی | $\left\{ \begin{array}{l} \text{٬٬ ٬٬ هغه (m.) hayah ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$ | dai, he has become old. |
| ده | $\left\{ \begin{array}{l} \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$ | dah, she has become old. |

Plur.

| | | |
|----|---|---------------------------|
| يو | $\left\{ \begin{array}{l} \text{مُور زَاړه شوی (m.) mūž zārah šavī} \\ \text{٬٬ زړی شوی (f.) ٬٬ zar-ē savī} \end{array} \right\}$ | yū, we have become old. |
| ئې | $\left\{ \begin{array}{l} \text{٬٬ ٬٬ تاسی (m.) tāse ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$ | aī, you have become old. |
| دې | $\left\{ \begin{array}{l} \text{٬٬ ٬٬ هغه (m.) hayah ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$ | dī, they have become old. |

10) The Subjunctive of the Perfect.

a)

Sing.

| | | |
|----|---|-----------------------------|
| وي | $\left\{ \begin{array}{l} \text{هغه دَرِیدَنی (m.) hayah dar-ēd-al-ai} \\ \text{٬٬ دَرِیدَنی (f.) ٬٬ dar-ēd-al-e} \end{array} \right\}$ | vī, he, she may have stood. |
|----|---|-----------------------------|

Plur.

هَيَاه دَرِيدَنِي وَي (m. f.), hayah dar-ēd-al-ī vī, they may have stood.

b) Sing.

وي { هَيَاه زَوَر شَوِي (m.) hayah zōr šavai
زَرَة شَوِي „ (f.) „ zaṛ-āh šave } vī, he, she may here
become old.

Plur.

شَوِي وَي { هَيَاه زَارَه (m.) hayah zārah
زَرِي „ (f.) „ zaṛ-ē } šavī vī, they may have
become old.

11) The Pluperfect.

a) Sing.

م { زَه دَرِيدَنِي (m.) zah dar-ēd-al-ai
دَرِيدَنِي „ (f.) „ dar-ēd-al-e } vum, I had stood.
etc. etc.

b) Sing.

م { زَه زَوَر شَوِي (m.) zah zōr šavai
زَرَة شَوِي „ (f.) „ zaṛ-āh šave } vum, I had become old.
etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

م { زَه بَه دَرِيدَنِي (m.) zah bah dar-ēd-al-ai
دَرِيدَنِي „ „ (f.) „ „ dar-ēd-al-e } vum

I should have stood; etc. etc.

b) Sing.

$$\left. \begin{array}{l} \text{زَهْ بَهْ زَوَرِ شَوَى} \text{ (m.) } \text{zah bah zōr šavai} \\ \text{زَرَهْ شَوَى} \text{ „ „ (f.) „ „ zar-āh šave} \end{array} \right\} \text{vam}$$

I should have become old; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

$$\left. \begin{array}{l} \text{زَهْ دَرِيدَتَى} \text{ (m.) } \text{zah dar-ēd-al-ai} \\ \text{دَرِيدَتَى} \text{ „ (f.) „ dar-ēd-al-e} \end{array} \right\} \text{vai, vē, vāē}$$

(If) I would have stood; or: would that I had stood!
etc. etc.

b) Sing.

$$\left. \begin{array}{l} \text{زَهْ زَوَرِ شَوَى} \text{ (m.) } \text{zah zōr šavai} \\ \text{زَرَهْ شَوَى} \text{ „ (f.) „ zar-āh šave} \end{array} \right\} \text{vai, vē, vāē,}$$

(If) I would have become old; or: would that I had become old! etc. etc.

14) The Past Future.

a) Sing.

$$\left. \begin{array}{l} \text{زَهْ بَهْ دَرِيدَتَى} \text{ (m.) } \text{zah bah dar-ēd-al-ai} \\ \text{دَرِيدَتَى} \text{ „ „ (f.) „ „ dar-ēd-al-e} \end{array} \right\} \text{yam,}$$

I shall have stood; etc. etc.

b) Sing.

$$\left. \begin{array}{l} \text{زَهْ بَهْ زَوَرِ شَوَى} \text{ (m.) } \text{zah bah zōr šavai} \\ \text{زَرَهْ شَوَى} \text{ „ „ (f.) „ „ zar-āh šave} \end{array} \right\} \text{yam, I shall have become old.}$$

etc. etc.

III. Transitive verb ending in al.

Infinitiv: شَرَلَ, šar-al, to eject.

Imperative.

Sing.

وَشَرَّهْ vö šar-ah, eject!

Plur.

وَشَرَّيْ vö šar-aī, eject ye!

A. From the Imperative are formed:

1) The Present.

Sing.

زَهْ شَرَمْ zah šar-am *), I eject.

تَهْ شَرِي tah šar-ē, thou ejectest.

هَاهْ شَرِي hayah šar-ī, he, she ejects.

Plur.

مُوْرْ شَرُوْ muž šar-ū, we eject.

تَاسِي شَرَّيْ tāse šar-aī, you eject.

هَاهْ شَرِي hayah šar-ī, they eject.

2) The Subjunctive of the Present.

Sing.

زَهْ وَشَرَمْ zah vö šar-am, I may eject (that I eject).

تَهْ وَشَرِي tah vö šar-ē, thou mayst eject.

*) Or: شَرَّامَهْ šar-amah, in the eastern (modern) dialect.

هَعَه وَ شَرِي hayah vǒ šar-ī, he, she may eject.

هَعَه دِ وَ شَرِي hayah de vǒ šar-ī, he, she should eject.

Plur.

مُو وَ شَرِي mūž vǒ šar-ū, we may eject.

تَاسِي وَ شَرِي tāse vǒ šar-aī, you may eject.

هَعَه وَ شَرِي hayah vǒ šar-ī, they may eject.

هَعَه دِ وَ شَرِي hayah de vǒ šar-ī, they should eject.

3) The Future.

Sing.

زَه بَه وَ شَرَم zah bah vǒ šar-am, I shall eject.

etc. etc. (like the Present).

**B. From the participle preterite are formed
(with passive signification):**

4) The Imperfect.

Sing.

زَه تِي شَرَام zah ē šar-al-am *), I was ejected by him.

تَه تِي شَرِي tah ē šar-al-ē, thou wast ejected by him.

هَعَه تِي شَارَه (m.) hayah ē šar-aḥ, he was ejected by him.

شَرَه (f.) „ „ šar-al-āh, she was ejected by him.

Plur.

مُو تِي شَرَام mūž ē šar-al-ū, we were ejected by him.

تَاسِي تِي شَرَام tāse ē šar-al-aī, you were ejected by him.

*) The pronominal suffix تِي (by him, her, them) is only added to show the construction and use of these tenses.

| | |
|--|-----------------------------|
| هَجَّهْ تِي شَرَلْ (m.) hayah ē šar-al | } they were ejected by him. |
| شَرَلِي „ „ (f.) „ „ sar-al-ē | |

5) The Habitual Imperfect.

Sing.

زَهْ بَهْ تِي شَرَلَمْ zah bah ē šar-al-am *), I used to be ejected by him,
etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

| | | |
|--|--|--------------------------------|
| شَرَلِي, شَرَلِي, شَرَلَايِ or شَرِي, شَرِي, شَرَايِ | { مَا mā تَا tā هَجَّهْ hayah مُورْ mūž تَاسُو tāsu هَجَّوْ hāyō } | šar-al-ai, šar-al-ē, šar-al-āē |
| | | or |
| | | šar-ai, šar-ē, šar-āē |
| | | |
| | | |

(If) he, she, they would be ejected, or: would that he, she, they would be ejected (by me, thee, him, her, us you, them) **).

7) The Aorist.

Sing.

زَهْ وَ تِي شَرَلَمْ zah vō ē šar-al-am, I was ejected by him.
etc. etc. (like the Imperfect).

*) Or: زَهْ تِي شَرَلَمْ بَهْ zah ē šar-al-am bah.

**) This mood is only used in the third person Sing. and Plur., the first and second person being avoided to prevent confusion with other tenses. شَرَلِي, شَرَلِي, شَرَلَايِ etc. is not subject to any inflexion.

8) The Habitual Aorist.

Sing.

زَهْ بَهْ ثِي وَ شَرَلَمْ zah bah ē vō šar-al-am, I used to be ejected by him.
etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed (with passive signification):

9) The Perfect.

Sing.

| | | | | |
|------|-----|--|----------|-----------------------------------|
| نَمْ | { | زَهْ ثِي شَرَلِي (m.) zah ē šar-al-ai *) | { | yam, I have been ejected by him. |
| | | شَرَلِي " " (f.) " ē šar-al-e | | |
| ثِي | { | " " تَهْ (m.) tah " " | { | ē, thou hast been ejected by him. |
| | | " " " (f.) " " " | | |
| دِي | " " | هَهْ (m.) hayah " " | dai, he | { has been ejected by him. |
| دَهْ | " " | " " (f.) " " " | dah, she | |

Plur.

مُورِ ثِي شَرَلِي يُو (com.) mūž ē šar-al-ī yū, we have been ejected by him.
تَاسِي " " تَاسِي tāse " " aī, you have been ejected by him.
هَهْ " " هَهْ hayah " " dī, they have been ejected by him.

10) The Subjunctive of the Perfect.

Sing.

| | | | | |
|-----|---|---|---|---|
| وِي | { | هَهْ ثِي شَرَلِي (m.) hayah ē šar-al-ai | { | vī, he, she may have been ejected by him. |
| | | شَرَلِي " " (f.) " " šar-al-e | | |

*) Or شَرِي šar-ai, fem. شَرِي šar-e (شَرِي).

Plur.

هَعَه ثِي شَرِي وَي (com.) hayah ē šar-al-ī vī, they may have been ejected by him.

11) The Pluperfect.

Sing.

| | | |
|-----|---|------------------------------------|
| وَم | $\left\{ \begin{array}{l} \text{زَه ثِي شَرِي (m.) zah ē šar-al-ai} \\ \text{شَرِي " " (f.) " " šar-al-e} \end{array} \right\}$ | vum, I had been ejected by him. |
| وَي | $\left\{ \begin{array}{l} \text{" " تَه (m.) tah " " } \\ \text{" " " (f.) " " " } \end{array} \right\}$ | vē, thou hast been ejected by him. |
| | وَه " " هَعَه (m.) hayah " " | vuh, he |
| | وَه " " " (f.) " " " | vāh, she |
| | | had been ejected by him. |

Plur.

| | |
|-----|--|
| | مُوو ثِي شَرِي وُو (com.) mūž ē šar-al-ī vū, we had been ejected by him. |
| وَي | وَي " " تَاسِي (com.) tāse " " vaī, you had been ejected by him. |
| | وُو " " هَعَه (m.) hayah " " yū |
| وَي | " " " (f.) " " " vē |
| | they had been ejected by him. |

12) The Subjunctive of the Pluperfect.

Sing.

| | | |
|-----|---|------|
| وَم | $\left\{ \begin{array}{l} \text{زَه بَه ثِي شَرِي (m.) zah bah ē šar-al-ai} \\ \text{شَرِي " " " (f.) " " " šar-al-e} \end{array} \right\}$ | vum, |
|-----|---|------|

I should have been ejected by him; etc. etc. (like the Pluperfect).

13. The Conditional (Optative) of the Pluperfect

Sing.

| | | | |
|-----|---------------------------------|--------------------------------|-------------------|
| دِی | زَهْ، تَهْ، هَغَهْ تِی شَرِی | (m.) zah, tah, hayah šar-al-ai | } vai, vē, vāē |
| وای | شَرِی " " " (f.) " " " šar-al-e | | |

(If) I, thou, he, she would have been ejected by him; or: would that I, thou, he, she had been ejected by him!

Plur.

| | | | |
|----------|-------------------------------|-----------------------------------|---------------|
| دِی، وای | مُور، تاسِی، هَغَهْ تِی شَرِی | (com.) mūž, tāse, hayah, šar-al-ī | vai, vē, vāē, |
|----------|-------------------------------|-----------------------------------|---------------|

(If) we, you, they would have been ejected by him; or: would that we, you, they had been ejected by him!

14. The Past Future.

Sing.

| | | | |
|-----|---------------------------------|--------------------------|---|
| نَم | زَهْ بَهْ تِی شَرِی | (m.) zah bah ē šar-al-ai | } yam, I shall have been ejected by him. |
| | شَرِی " " " (f.) " " " šar-al-e | | |
| تِی | تَهْ " " " | (m.) tah " " " | } ē, thou wilt have been ejected by him. |
| | " " " (f.) " " " | | |
| دِی | هَغَهْ " " " | (m.) hayah " " " | } vī, he, she will have been ejected by him. |
| | " " " (f.) " " " | | |

Plur.

مُور بَهْ تِی شَرِی یُو (com.) mūž bah ē šar-al-ī yū, we will have been ejected by him.

تاسِی " " " تِی tāse " " " aī, you will have been ejected by him.

هَغَهْ " " " دِی hayah " " " vī, they will have been ejected by him.

IV. The causal verb ending in *al*.

Infinitive:

- a) وڤروڤ *vēr-av-al* *), to frighten, primit. caus. verb.
 b) جوړول *jōr-av-al*, to restore, derivat. caus. verb.

Imperative:

Sing.

- a) وڤروڤه *vō vēr-av-ah*, frighten!
 b) کړه $\left\{ \begin{array}{l} \text{جوړ (m.) } jōr \text{ **)} \\ \text{جوړه (f.) } jōr-āh \end{array} \right\} krah, \text{ restore!}$
 مه جوړوه *mah jōr-av-ah*, do not restore!

Plur.

- a) وڤروږي *vō vēr-av-aī*, do ye frighten!
 b) کړئ $\left\{ \begin{array}{l} \text{جوړ (m.) } jōr \\ \text{جوړي (f.) } jōr-ē \end{array} \right\} kṛ-aī, \text{ restore ye!}$
 مه جوړوئ *mah jōr-av-aī*, do ye not restore!

*) The primitive causal verb is quite regular; here it is put down chiefly in contradistinction to the derivative causal, in order to show the different conjugation of both.

**) The gender of the adjective must agree with the object of the verb. Instead of کړل the other auxiliary کول is also used in the Imperative, the Subjunctive of the Present, the Future and in the III person Sing. and Plural of the Aorist.

A. From the Imperative are formed:

1) The Present.

a)

Sing.

زَه دِيرَوَم zah vēr-av-am, I frighten.

تَه دِيرَوِي tah vēr-av-ē, thou frightenest.

هَه دِيرَوِي hayah vēr-av-ī, he, she frightens.

Plur.

مُو دِيرَوَم mūž vēr-av-ū, we frighten.

تَاسِي دِيرَوِي tāse vēr-av-aī, you frighten.

هَه دِيرَوِي hayah vēr-av-ī, they frighten.

b)

Sing.

زَه جَوَرَوَم zah jōr-av-am, I restore.

etc. etc. (like دِيرَوَم).

2. The Subjunctive of the Present.

a)

Sing.

زَه وَ دِيرَوَم zah vō vēr-av-am, I may frighten.

etc. etc.

b)

Sing.

| | | | | | |
|-----|---|-----------|-----------------|---|----------------------------|
| کَم | { | زَه جَوَر | zah jōr (m.) | { | kṛ-am, I may restore. |
| | | جَوَرَه | „ „ jōr-āh (f.) | | |
| کِي | { | تَه | tah „ „ | { | kṛ-ē, thou mayst restore. |
| | | „ | „ „ „ | | |
| کِي | { | هَه | hayah „ „ | { | kṛ-ī, he, she may restore. |
| | | „ | „ „ „ | | |

کری { هَیَاه دِ جَوْر hayah de jōr (m.) } kr-ī, he, she should
جَوْرَه " " " " jōr-āh (f.) } restore.

Plur.

کُر { مُو جَوْر mūž jōr (m.) } kr-ū, we may restore.
جَوْرَه " " jōr-ē (f.) }
کَرَبِي { تَنَاسِي tāse " " } kr-aī, you may restore.
" " " " " }
کَرِي { هَیَاه " " " } kr-ī, they may restore.
" " " " " }
کَرِي { هَیَاه دِ جَوْر hayah de jōr } kr-ī, they should restore.
جَوْرَه " " " " jōr-ē }

3. The Future.

a)

Sing.

زَه بَه وَوِيرَوَم zah bah vō vēr-av-am, I shall frighten.
etc. etc. (like the Present).

b)

Sing.

کَرَم { (m.) زَه بَه جَوْر zah bah jōr } kr-am, I shall restore,
(f.) جَوْرَه " " " " jōr-āh }
etc. etc. (like the Subjunctive).

B. From the participle preterite are formed:
(with passive signification)

4) The Imperfect.

a)

Sing.

زَه تُی وَوِرَوَم zah ē vēr-av-al-am, I was frightened by him.

تَه تِي وَيَرَوَلِي tah ē vēr-av-al-ē, thou wast frightened by him.

| | |
|--|--------------------------|
| هَغَه تِي وَيَرَوَلِي (m.) hayah ē vēr-áv-ōh, he | } was frightened by him. |
| وَيَرَوَلِي " " (f.) " " vēr-av-al-āh, she | |

Plur.

مُوَر تِي وَيَرَوَلُو mūž ē vēr-av-al-ū, we were frightened by him.

تَاسِي تِي وَيَرَوَلَتِي tāse ē vēr-av-al-aī, you were frightened by him.

| | |
|--|--------------------------------|
| هَغَه تِي وَيَرَوَل (m.) hayah ē vēr-av-al | } they were frightened by him. |
| وَيَرَوَلِي " " (f.) " " vēr-av-al-ē | |

b)

Sing.

زَه تِي جَوَرَوَلَم zah ē jōr-av-al-am, I was restored by him.
etc. etc. (like وَيَرَوَلَم).

5) The Habitual Imperfect.

a)

Sing.

زَه بَه تِي وَيَرَوَلَم zah bah ē vēr-av-al-am, I used to be frightened by him; etc. etc. (like the Imperfect).

b)

Sing.

زَه بَه تِي جَوَرَوَلَم zah bah ē jōr-av-al-am, I used to be restored by him; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

| | | |
|------------------------|---|---|
| a) b) | Sing. | |
| وېروڼی, وېروڼی, وېروڼی | $\left\{ \begin{array}{l} \text{مَا } mā \\ \text{تَا } tā \\ \text{هَغَه } hayah \end{array} \right.$ | vēr-av-al-ai, vēr-av-al-ē, vēr-av-al-āē. |
| جوړوڼی, جوړوڼی, جوړوڼی | $\left\{ \begin{array}{l} \text{مُو } mūž \\ \text{تَاسُو } tāsū \\ \text{هَغَو } hayō \end{array} \right.$ | jōr-av-al-ai, jōr-av-al-ē, jōr-av-al-āē. |

(If) he, she, they would be frightened (restored) by me, thee, him, her, us, you, them; or: would that he, she, they would be frightened (restored) by me! etc.

7) The Aorist.

| | | |
|------------------|---|--|
| a) | Sing. | |
| زَه وُئِي وېروڼم | zah vō ē vēr-av-al-am, I was frightened by him; | |
| | etc. etc. (like the Imperfect). | |

| | | |
|------------|--|----------------------------------|
| b) | Sing. | |
| کړم | $\left\{ \begin{array}{l} \text{زَه ټِي جوړ (m.) } zah ē jōr \\ \text{جوړه " " (f.) " " jōr-āh} \end{array} \right.$ | kṛ-am, I was restored by him. |
| کړی | $\left\{ \begin{array}{l} \text{" " ټه (m.) } tah " " \\ \text{" " " (f.) " " " } \end{array} \right.$ | kṛ-ē, thou wast restored by him. |
| کړه, کړه | " " هَغَه (m.) hayah " " kar, kṛ-ah, he | was restored by him. |
| کړله, کړله | " " " (f.) " " " kṛ-al-āh, kṛ-āh, she | |

Plur.

| | | | | |
|----------|-----|---------------------------|---------------|-------------------------------------|
| کړو | { | مور ئی جوړ (m.) mūž ē jōr | } | kr-ū, we were restored by him. |
| | | جوړی " " (f.) " " jōr-ē | | |
| کړئ | { | " " تاسی (m.) tāse " " | } | kr-aī, you were restored by him. |
| | | " " " (f.) " " " | | |
| کړل, کړه | " " | هغه (m.) hayah " " | kr-al, kr-ah | } they were rest- ored by him. |
| کړی, کړی | " " | " " (f.) " " " | kr-al-ē, kr-ē | |

8) The Habitual Aorist.

a)

Sing.

زه به ئی وږوولم zah bah ē vō vēr-av-āl-am, I used to be
frightened by him; etc. etc. (like the Aorist-Imperf.).

b)

Sing.

کړم { زه به ئی جوړ (m) zah bah ē jōr }
 { جوړه " " " (f.) " " " jōr-āh } kr-am, I used to be
restored by him; etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be“
are formed (with passive signification):

9) The Perfect.

a)

Sing.

یم { زه ئی وږوولی (m.) zah ē vēr-av-al-ai }
 { وږوولی " " (f.) " " vēr-av-al-e } yam, I have been
frightened by him.
etc. etc. (cf. the Perfect of the trans. verb, sub III).

- b) Sing.
- | | | | |
|-----|---|--|--------------------------------------|
| نیم | { | زَه بئی جوڑ کَمی (m.) zah ē jōr kar-ai | yam, I have been restored by him. |
| | | ” ” ” ” (f.) ” ” jōr-āh kar-e | |
| | | etc. etc. | |
- Plur.
- | | | | |
|---------|---|-----------------------------|--|
| کَمی یو | { | مُور بئی جوڑ (m.) mūž ē jōr | kar-ī yū, we have been restored by him. |
| | | ” ” ” ” (f.) ” ” jōr-ē | |
| | | etc. etc. | |

10) The Subjunctive of the Perfect.

- a) Sing.
- | | | | |
|----|---|---|---|
| وی | { | هَغَه بئی وِیروئی (m.) hayah ē vēr-av-al-ai | vī, he, she may have been frightened by him. |
| | | ” ” ” ” (f.) ” ” vēr-av-al-e | |

Plur.

هَغَه بئی وِیروئی (com.) hayah ē vēr-av-al-ī vī, they may have been frightened by him.

- b) Sing.
- | | | | |
|----|---|--|--|
| وی | { | هَغَه بئی جوڑ کَمی (m.) hayah ē jōr kar-ai | vī, he she may have been restored by him. |
| | | ” ” ” ” (f.) ” ” jōr-āh kar-e | |

Plur.

| | | | |
|---------|---|--------------------------------|---|
| کَمی وی | { | هَغَه بئی جوڑ (m.) hayah ē jōr | kar-ivī, they may have been restored by him. |
| | | ” ” ” ” (f.) ” ” jōr-ē | |

11) The Pluperfect.

- a) Sing.
- | | | | |
|---|---|---|---------------------------------------|
| م | { | زَه بئی وِیروئی (m.) zah ē vēr-av-al-ai | vum, I had been frightened by him. |
| | | ” ” ” ” (f.) ” ” vēr-av-al-e | |

etc. etc. (cf. the Pluperf. of the trans. verb, sub III).

b)

Sing.

| | | | |
|---|------------------------------|------------------|------------------------------------|
| ١ | زَهْ بُيْ جَوْرَ كَرِيْ (m.) | zah ē jōr kar-ai | } vum, I had been restored by him. |
| ٢ | جَوْرَهْ كَرِيْ " " (f.) | " " jōr-āh kar-e | |
| | etc. etc. | | |

12) The Subjunctive of the Pluperfect.

a)

Sing.

| | | | |
|---|-------------------------------|------------------------|--------|
| ١ | زَهْ بَهْ بُيْ دِيرَوِيْ (m.) | zah bah ē vēr-av-al-ai | } vum, |
| ٢ | دِيرَوِيْ " " " (f.) | " " " vēr-av-al-e | |

I should have been frightened by him; etc. etc.

b)

Sing.

| | | | |
|---|-----------------------------------|----------------------|--------|
| ١ | زَهْ بَهْ بُيْ جَوْرَ كَرِيْ (m.) | zah bah ē jōr kar-ai | } vum, |
| ٢ | جَوْرَهْ كَرِيْ " " " (f.) | " " " jōr-āh kar-e | |

I should have been restored by him; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a)

Sing.

| | | | | |
|------|------|--------------------------------------|--------------------------------|-----------------|
| دِيْ | وَيْ | زَهْ تَهْ هَغَهْ بُيْ دِيرَوِيْ (m.) | zah, tah, hayah ē vēr-av-al-ai | } vai, vē, vāē, |
| وَيْ | وَيْ | دِيرَوِيْ " " " (f.) | " " " vēr-av-al-e | |

(If) I, thou, he, she had been frightened by him; or: would, that I, thou, he, she had been frightened by him!

Plur.

| | | | |
|------|------|---|--|
| دِيْ | وَيْ | مُوْرَ تَاسِيْ هَغَهْ بُيْ دِيرَوِيْ (com.) | mūž, tāse, hayah ē vēr-av-al-ī vai, vē, vāē, |
|------|------|---|--|

(If) we, you, they had been frightened by him; or: would that we, you, they had been frightened by him!

| | | |
|------------------|-------------------------------|------------------|
| b) | Sing. | |
| وَيَ، وَيَ، وَيَ | (m.) zah, tah, hayah ē jōr | vai, vē, vāē, |
| وَيَ | (f.) " " " " jōr- āh kar-e | |

(If) I, thou, he, she had been restored by him; or: would that I, etc.

| | | |
|------------------|-----------------------------|--------------------|
| | Plur. | |
| وَيَ، وَيَ، وَيَ | (m.) mūž, tāse, hayah ē jōr | kar-ī vai, etc. |
| وَيَ، وَيَ، وَيَ | (f.) " " " " jōr-ē | |

(If) we, you, they had been restored by him; or: would that we, etc.

14) The Past Future.

| | | |
|------|-----------------------------|------|
| a) | Sing. | |
| يَمَ | (m.) zah bah ē vēr-av-al-ai | yam. |
| يَمَ | (f.) " " " vēr-av-al-e | |

I shall have been frightened by him; etc. etc.

| | | |
|------|---------------------------|------|
| b) | Sing. | |
| يَمَ | (m.) zah bah ē jōr kar-ai | yam, |
| يَمَ | (f.) " " " jōr-āh kar-e | |

I shall have been restored by him; etc. etc.

V. The Passive.

Infinitive (not in use).

Imperative.

Sing.

Primit. trans. verb. a)

| | | |
|------|-----------------------------|---------------------|
| شَهَ | (m.) vō šārah, vō šāralai | šah, be ejected! |
| شَهَ | (f.) vō šāral-āh, vō šārale | |

Deriv. causal. verb. b)

شَه { جَوْرَ كَرِي (m.) jōr karai
جَوْرَه كَرِي (f.) jōr-āh karē } šah, be restored!

or:

شَه { جَوْرَاوَه jōrāvōh
جَوْرَوَلَه jōravalāh } šah.

Plur.

a) شَيْئِي { وَ شَرَل, وَ شَرَلِي (m.) vō šaral, vō šaralī
وَ شَرَلِي, وَ شَرَلِي (f.) vō šaralē, vō šaralī } šaī, be ye ejected!

b) كَرِي شَيْئِي { جَوْر (m.) jōr
جَوْرِي (f.) jōrē } karī šaī, be ye restored!

or

شَيْئِي { جَوْرَوَل (m.) jōraval
جَوْرَوَلِي (f.) jōravalē } šaī.

1) The Present.

a)

Sing.

شَم, كَبِيرَم { زَه شَارَه, شَرَلِي (m.) zah šarāh, šaralai
,, شَرَلَه, شَرَلِي (f.) ,, šaralāh, šarale } šam, kēžam, I am ejected.
etc. etc. *).

Plur.

شُو, كَبِيرُو { مُوَر شَرَل, شَرَلِي (m.) mūž šaral, šaralī
,, شَرَلِي, شَرَلِي (f.) ,, šaralē, šaralī } šū, kēžū, we are ejected.

*) The participles remain the same through all the three persons of the Singular and Plural respectively; we therefore only exhibit the first person.

b)

Sing.

شَم { زَه جَوَرِ كَرِي (m.) zah jōr karai } šam, I am restored.
 { جَوَرَه كَرِي (f.) „ jōrāh karē }
 etc. etc.

Plur.

کَرِي شُو { مُوَرِ جَوَرِ (m.) mūž jōr } karī šū, we are restored.
 { جَوَرِي (f.) „ jōrē }

or:

Sing.

شَم { زَه جَوَرَاوَه (m.) zah jōrāvōh } šam.
 { جَوَرَوَلَه (f.) „ jōravalāh }
 etc. etc.

Plur.

شُو { مُوَرِ جَوَرَوَلِ (m.) mūž jōraval } šū,
 { جَوَرَوَلِي (f.) „ jōravalē }
 etc. etc.

2) The Subjunctive of the Present.

a)

Sing.

شَم { زَه وَ شَارَه , وَ شَرَلِي (m.) zah vō šārah, vō šaralai } šam, I may
 { وَ شَرَلَه , وَ شَرَلِي (f.) „ vō šaralāh, vō šarale } be ejected.
 etc. etc. (like the Present).

b)

Sing.

شَم { زَه جَوَرِ كَرِي (m.) zah jōr karai } šam, I may be
 { جَوَرَه كَرِي (f.) „ jōrāh karē } restored.
 etc. etc. (like the Present).

or:

Sing.

شَم { زَه جَوْرَاوَه (m.) zah jōṛāvōh
جَوْرَوَلَه (f.) „ jōṛavalāh } šam.
etc. etc. (like the Present).

3) The Future.

a)

Sing.

*) شَم { زَه بَه وَ شَارَه (m.) zah bah vō šāṛah, šāṛalai } šam, I shall
شَرَلَه (f.) „ „ „ šāṛalāh, šāṛale } be ejected.
etc. etc.

b)

Sing.

شَم { زَه بَه جَوْر كَرِي (m.) zah bah jōṛ karai } šam, I shall be rest-
جَوْرَه كَرِي (f.) „ „ jōṛāh karē } ored.
etc. etc.

or:

Sing.

شَم { زَه بَه جَوْرَاوَه (m.) zah bah jōṛāvōh } šam.
جَوْرَوَلَه (f.) „ „ jōṛavalāh }
etc. etc.

4) The Imperfect.

a)

Sing.

شَم, كِيدَم { زَه شَارَه (m.) zah šāṛah, šāṛalai } švam, kēdam,
شَرَلَه (f.) „ „ šāṛalāh, šāṛale } I was ejected.
etc. etc.

*) Or:

زَه بَه شَارَه (m.) (without the prefix وَ),
etc. etc.

b)

Sing.

شوم { زه جور کړی (m.) zah jōṛ karai
جوره کړی (f.) „ jōṛāh kaṛe } švam, I was restored.
etc. etc.

or:

Sing.

شوم { زه جوراوه (m.) zah jōṛāvōh
جوراوه (f.) „ jōṛavalāh } švam.
etc. etc.

5) The Habitual Imperfect.

a)

Sing.

شوم, کیدم { زه به شاره, شری (m.) zah bah šāṛah, šaralai
„ „ شره, شری (f.) „ „ šaralāh, šarale } švam, kē-
dam,

I used to be ejected. etc. etc.

b)

Sing.

شوم { زه به جور کړی (m.) zah bah jōṛ karai
جوره کړی (f.) „ „ jōṛāh kaṛe } švam, I used
etc. etc. to be restored.

or:

Sing.

شوم { زه به جوراوه (m.) zah bah jōṛāvōh
جوراوه (f.) „ „ jōṛavalāh } švam.
etc. etc.

6) Conditional (Optative) of the Imperfect.

a)

Sing.

| | | | | |
|----------------------|---|--|---|---------------------|
| شَوَی, شَوِی, شَوَاي | { | زَهْ شَاَرَهْ, شَرِي (m.) zah šāraḥ, šaralai | } | švai, švē, švāē, |
| | | „ شَرَلَهْ, شَرِي (f.) „ šaralāh, šarale | | |

(If) I etc. would be ejected; or: would that I etc. would be ejected! etc. etc.

b)

Sing.

| | | | | |
|----------------------|---|-------------------------------------|---|---------------------|
| شَوَی, شَوِی, شَوَاي | { | زَهْ جَوَرَكَرِي (m.) zah jōr karai | } | švai, švē, švāē, |
| | | „ جَوَرَهْ كَرِي (f.) „ jōrāh kare | | |

(If) I etc. would be restored: would that I etc. would be restored!
etc. etc.

or:

Sing.

| | | | | |
|------------|---|-----------------------------------|---|-----------|
| etc. شَوِی | { | زَهْ جَوَرَاوَهْ (m.) zah jōrāvōh | } | švai etc. |
| | | „ جَوَرَوَلَهْ (f.) „ jōravalāh | | |

7) The Aorist.

a)

Sing.

| | | | | |
|-------|---|--|---|-------------------------|
| شَوَم | { | زَهْ وَ شَاَرَهْ, شَرِي (m.) zah vō šāraḥ, šaralai | } | švam, I was ejected. |
| | | „ وَ شَرَلَهْ, شَرِي (f.) „ vō šaralāh, sarale | | |

etc. etc.

b)

Sing.

| | | | | |
|-------|---|-------------------------------------|---|--------------------------|
| شَوَم | { | زَهْ جَوَرَكَرِي (m.) zah jōr karai | } | švam, I was restored. |
| | | „ جَوَرَهْ كَرِي (f.) „ jōrāh kare | | |

etc. etc.

or:

Sing.

| | | | | |
|-------|---|-----------------------------------|---|-------|
| شَوَم | { | زَهْ جَوَرَاوَهْ (m.) zah jōrāvōh | } | švam. |
| | | „ جَوَرَوَلَهْ (f.) „ jōravalāh | | |

etc. etc.

8) The Habitual Aorist.

b) Sing.

شوم { زه به و شاره, شرای (m.) zah bah vō šārah, šaralai } švam.
 { " " " شرله, شرای (f.) " " " šaralāh, šarale }
 I used to be ejected; etc. etc.

b) Sing.

شوم { زه به جور کرای (m.) zah bah jōr karai } švam, I used to be
 { " " " جورله کرای (f.) " " " jōrāh kare } restored.
 etc. etc.

or:

Sing.

شوم { زه به جوراوه (m.) zah bah jōrāvōh } švam.
 { " " " جوروله (f.) " " " jōravalāh }
 etc. etc.

9) The Perfect.

a) Sing.

یم { زه شرای شوی (m.) zah šaralai šavai } yam, I have been
 { " " " شرای شوی (f.) " " " šarale šave } ejected.
 etc. etc.

Plur.

مور شرای شوی یو (com.) mūž šaralī šavī yū, we have been ejected.

b) Sing.

یم { زه جور کرای شوی (m.) zah jōr karai šavai } yam,
 { " " " جورله کرای شوی (f.) " " " jōrāh kare šave }

I have been restored; etc. etc.

Plur.

کړی شوی دُو { مُوړ جوړ (m.) mūž jōr
جوړی „ (f.) „ jōrē } karī šavī yū,
we have been restored; etc. etc.

10) The Subjunctive of the Perfect.

a)

Sing.

دی { هغه شړلی شوی (m.) hayah šaralai šavai
شړلی شوی „ (f.) „ šarale šave } vī, he, she may have
been ejected.

Plur.

دی هغه شړلي شوي (com.) hayah šaralī šavī vī, they may have been
ejected.

b)

Sing.

دی { هغه جوړ کړی شوی (m.) hayah jōr karai šavai
جوړه کړی شوی „ (f.) „ jōr-āh kare šave } vī, he, she may
have been restored.

Plur.

کړی شوی دُو { هغه جوړ (m.) hayah jōr
جوړی „ (f.) „ jōrē } karī šavī vī, they may
have been restored.

11) The Pluperfect.

a)

Sing.

, { زه شړلی شوی (m.) zah šaralai šavai
م { شړلی شوی „ (f.) „ šarale šave } vum,

I had been ejected; etc. etc.

b) Sing.

, { زه جور کړی شوی (m.) zah jōr karai šavai
 ۲۵ { جوړه کړی شوی (f.) „ jōrāh kare šave } vum,
 I had been restored; etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

, { زه به شړلی شوی (m.) zah bah šaralai šavai
 ۲۵ { شړلی شوی (f.) „ „ šarale šave } vum,
 I should have been ejected; etc. etc.

b) Sing.

, { زه به جور کړی شوی (m.) zah bah jōr karai šavai
 ۲۵ { جوړه کړی شوی (f.) „ „ jōrāh kare šave } vum,
 I should have been restored; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

وای, وای, وای { زه شړلی شوی (m.) zah šaralai šavai
 { شړلی شوی (f.) „ „ šarale šave } vai, vē, vāē,
 (If) I had been ejected; or: would that I had been ejected!
 etc. etc.

b) Sing.

وای, وای, وای { زه جور کړی شوی (m.) zah jōr karai šavai
 { جوړه کړی شوی (f.) „ „ jōrāh kare šave } vai etc.
 (If) I had been restored; or: would that I had been restored!
 etc. etc.

14) The Past Future.

a)

Sing.

نَمَ { زَهْ بَهْ شَرَلَي شَوِي (m.) zah bah šaralai šavai }
 { „ „ شَرَلَي شَوِي (f.) „ „ šarale šave } yam,

I shall have been ejected; etc. etc.

b)

Sing.

نَمَ { زَهْ بَهْ جَوْرَ كَرَي شَوِي (m.) zah bah jōr karai šavai }
 { „ „ جَوْرَهْ كَرَي شَوِي (f.) „ „ jōrāh kare šave } yam,

I shall have been restored; etc. etc.

VI. The defective verb تَلْ tl-al, to go.

Infinitive: تَلْ tl-al, to go.

Imperative.

Sing.

دَر شَهْ, لَارْ شَهْ, حَهْ, ḡ-ah, lār šah, var šah, go!

Plur.

دَر شَهِي, لَارْ شَهِي, حَهِي, ḡ-aī, lār saī, var saī, go ye!

1) The Present.

Sing.

زَهْ حَمَ zah ḡ-am, I go.
 تَهْ حِي tah ḡ-ē, thou goest.
 هَهْ حِي hayah ḡ-ī, he, she goes.

Plur.

مُورِ خُو mūž q-ū, we go.
 تاسی خئی tāse q-aī, you go.
 هغه خئی hayah q-ī, they ge.

2) The Subjunctive of the Present.

Sing.

زه لار شم وږ شم *) zah lār šam, var šam, I may go.
 ته لار شی tah lār sē, thou mayst go.
 هغه لار شی hayah lār šī, he, she may go.
 هغه د لار شی hayah de lār šī, he, she should go.

Plur.

مُورِ لار شو mūž lār šū, we may go.
 تاسی لار شی tāse lār šaī, you may go.
 هغه لار شی hayah lār šī, they may go.
 هغه د لار شی hayah de lār šī, they should go.

3) The Future.

Sing.

زه به لار شم وږ به شم **) zah bah lār šam, zah bah var šam,
 I shall go. etc. etc. (like the Subjunctive).

*) وږ لارم vō lār-am and لارم lār-am is also in use; ځم ځم is hardly ever found in the Subjunctive. وږ شم is regularly conjugated.

**) زه به ځم is also found in the Future.

4) The Imperfect.

Sing.

*) زَه تَلَم, تَلَم zah tl-al-am, tl-am, I went.
 تَه تَلِي, تَلِي tah tl-al-ē, tl-ē, thou wentst.
 هَغَه تَه (ت) (m) hayah t-ah (ta), he
 تَلَه, تَلَه „ (f.) „ tl-al-āh, tl-āh, she } went.

Plur.

مُوْر تَلَلُو, تَلُو mūž tl-al-ū, tl-ū, we went.
 تَاسِي تَلَلِي, تَلِي tāse tl-al-aī, tl-aī, you went.
 هَغَه تَلَل (م.) hayah tl-al, tl-ah
 تَلَلِي, تَلِي „ (f.) „ tl-al-ē, tl-ē } they went.

5) The Habitual Imperfect.

Sing.

زَه بَه تَلَم, تَلَم zah bah tl-al-am, tl-am, I used to go.
 etc. etc. (like the Imperfect).

6) Conditional (Optative) of the Imperfect.

**) تَلَلِي, تَلِي, تَلَلِي } هَغَه, تَه, زَه zah, tah, hayah { tl-al-ai, tl-
 تَلَلِي, تَلِي, تَلَلِي } هَغَه, تَاسِي, مُوْر mūž, tāse, hayah { al-ē, tl-al-āē.

(If) I, thou, he, she, we, you, they would go; or: would that I, thou etc. would go!

*) Either form may be used.

**) The form لَارِي lārai etc. is also used (derived from the Aorist).

7) The Aorist.

Sing.

*) زَه لَارَم, وُلَارَم zah lār-am, vō lār-am, I went.

تَه لَارِي, وُلَارِي tah lār-ē, vō lār-ē, thou wentst.

**) هَغَه لَار, وُلَار (m.) hayah lār, vō lār, he
لَارَه, وُلَارَه „ (f.) „ lār-āh, vō lār-āh, she } went.

Plur.

مُوز لَارُو, وُلَارُو mūž lār-ū, vō lār-ū, we went.

تَاسِي لَارِي, وُلَارِي tāse lār-aī, vō lār-aī, you went.

هَغَه لَارَل, وُلَارَل (m.) hayah lār-aḷ, vō lār-aḷ
لَارِي, وُلَارِي „ (f.) „ lār-ē, vō lār-ē } they went.

8) The Habitual Aorist.

Sing.

زَه بَه لَارَم, بَه وُلَارَم zah bah lār-am, bah vō lār-am, I used to go.
etc. etc. (like the Aorist).

The tenses and moods, which are formed with the participle perfect (تَلَّى tl-al-ai or تَلَّى tal-ai) and the auxiliary „to be“, are quite regular.

*) The full form لَارَم_lār-al-am and وُلَارَم_vō lār-al-am is also in use in the I. and II pers. Sing. and Plur. and in the III pers. fem. Sing. and Plur.

**) لَارَشَه is also used.

VII. The defective verb رَاغَلَ *rā-yl-al*, to come.

Infinitive: رَاغَلَ *rā-yl-al*, to come.

Imperative.

Sing. رَا حَهْ, رَا شَهْ *rā-dah, rā šah*, come!

Plur. رَا حَيْيْ, رَا شَيْيْ *rā-daī, rā-šaī*, come ye!

1) The Present.

Sing.

زَهْ رَا حَمْ *zah rā-d-am*, I come.

etc. etc.

2) Subjunctive of the Present.

Sing.

زَهْ رَا شَمْ *zah rā-š-am*, I may come.

etc. etc.

3) The Future.

Sing.

رَا بَهْ شَمْ, or: زَهْ بَهْ رَا شَمْ *zah bah rā-š-am*, or: *rā bah šam*, I shall come; etc. etc.

4) The Imperfect.

Sing.

زَهْ رَا تَلَمْ, رَا تَلَمْ *zah rā-tl-al-am, rā-tl-am*, I came.

etc. etc. (like the Imperfect of تَلَّ).

5) The Habitual Imperfect.

Sing.

زَهْ بَهْ رَا تَلَمْ, بَهْ رَا تَلَمْ *zah bah rā-tl-al-am, bah rā-tl-am*, I used to come; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

(رَا تَلَايَ) (رَا تَلَيَّ, رَا تَلَيَّ, رَا تَلَايَ) zah rā-tl-al-ai, tl-al-ē, tl-al-āe
(rā-tl-āē),

(If) I etc. would come; or: would that I etc. would come!

etc. etc. (like the Conditional of تَلَل).

7) The Aorist.

Sing.

زَه رَاغَلَم, رَاغَلَم zah rā-γl-al-am, rā-γl-am, I came.

تَه رَاغَلَي, رَاغَلَي tah rā-γl-al-ē, rā-γl-ē, thou camest.

هَغَه رَاغَي (m.) hayah rā-γai, he
رَاغَلَه, رَاغَلَه „ (f.) „ rā-γl-al-āh, rā-γl-āh, she } came,

Plur.

مُور رَاغَلَلو, رَاغَلَلو mūz rā-γl-al-ū, rā-γl-ū, we came.

تَاسَي رَاغَلَلَي, رَاغَلَلَي tāse rā-γl-al-aī, rā-γl-aī, you came.

هَغَه رَاغَلَل, رَاغَلَل (m.) hayah rā-γl-al, rā-γl-ah
رَاغَلَي, رَاغَلَي „ (f.) „ rā-γl-al-ē, rā-γl-ē } they came.

Other form of the Aorist *).

Sing.

زَه وُرَغَلَم zah vōrayl-am, I came.

تَه وُرَغَلَي tah vōrayl-ē, thou camest.

هَغَه وُرَغَي (m.) hayah vōray-ai, he
وُرَغَلَه „ (f.) „ vōrayl-āh, she } came.

*) This form comes from the Infinitive وُرَغَلَل vōrayl-al (cf. § 119) and is only used in the Aorist; vō is a verbal prefix and not the prefix of the Aorist.

Plur.

مور ورغلو mūž vōrayl-ū, we came.
 تاسی ورغلشی tāse vōrayl-aī, you came.
 هغه ورغلل, ورغله (m.) hayah vōrayl-al, vōrayl-ah } they came.
 ورغلی „ (f.) „ vōrayl-ē }

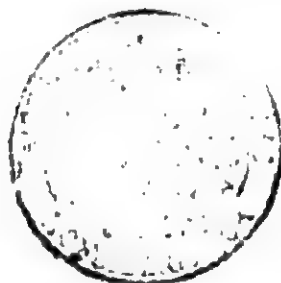
8) The Habitual Aorist.

Sing.

زه به ورغلم or زه به راغلم zah bah rā-yl-am or: zah bah vōrayl-am,
 I used to come; etc. etc. (like the Aorist).

The other tenses and moods, formed with the participle perfect راغلی rā-ylai *), come, and the auxiliary „to be“, are quite regular.

*) The full form راغلیلی rā-yl-al-ai is not in use. Instead of راغلی, rā-yl-ai, راتلی rā-tlai may also be substituted, both participles perfect having the same signification.



Corrections.

On page 221 after the superscription: Tenses and moods etc. § 148 should be added and the following §§ up to § 152 (inclus.) should be advanced by one respectively. An occasional slip or misplacement of the vowel-points could not always be avoided though great care was taken in this respect; but the reader will find no difficulty in setting a few mistakes of this kind right. For instance on p. 220, l. 18 instead of کړو read کړو; p. 316, l. 18. 20 instead of شپې read شپې.

